

٥٠ وصية من وصايا الرسول ﷺ للنساء

FIFTY *Of The* **COUNCELS**
Of The
PROPHET ﷺ
To The
WOMEN

Compiler

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English Translation

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INTRODUCTION

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ
 أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا
 هَادِيَ لَهُ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا
 عَبْدُهُ وَرَسُولُهُ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَ
 خَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي
 تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا يَا أَيُّهَا الَّذِينَ آمَنُوا
 اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
 وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ①

Allah the Exalted, sent His Messenger, Muhammad ﷺ, with guidance and the true religion so that he may bring the people out of the darkness of disbelief into the light of Islam. Allah revealed to him a Book which falsehood can never infiltrate, and He commanded him to teach it to the people.

Allah said:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ
 O Messenger! Convey that which has been revealed to you from your Lord, and if you do it not, you will not have conveyed His Message. (5:67)

Allah made him responsible to explain the Book's message by his words and deeds. He said:

وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

And We have revealed to you the Admonition that you may make clear to mankind what has been revealed unto them, and that they may reflect. (16:44)

① This Arabic text is a sermon known as Khutbah Hajah. The Prophet ﷺ had taught his sahabah to recite it before their speech.

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ

And We have not revealed the Book to you except that you may make clear to them that wherein they differ, and as a guidance and a mercy to a people who believe. (16:64)

Moreover, Allah preserved him from making any mistake in the preaching and explanation of the Divine commands. Thus, whatever he did in this regard was inspired to him by Allah, the Mighty, the Glorious, Allah says about it:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

He does not speak out of (his own) desire. It is not but revelation revealed (to him). (53:3-4)

This is why obedience to him is obedience to Allah and following him is tantamount to following the commands of Allah. He says:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا

Whosoever obeys the Messenger, he indeed obeys Allah, and whosoever turns away - We have not send you as a warder over them. (4:80)

And if anyone neglects his *sunnah* (practice) then it is like neglecting Allah's revelation and the *Shari'ah*. It is like departing from faith Allah says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord! They will not believe until they make you the judge of what is in dispute between them, then find no vexation in their hearts over what you decide, and submit with full submission. (4:65)

With praise of Allah and invocation of blessing on the Prophet ﷺ, we proceed:

There have been in every, age, people who mislead and promote falsehood and irreligion. They spend lavishly on this cause.

In the beginning of the nineteenth century, there arose different movements that led people astray. Their protagonists imagine that they were reformists who demanded female liberty and fought for the rights of women. In fact, however, they promoted misguidance and corruption and sinful immodest way of life. Their objective was to make women irreligious and give up high moral values. They also relieved her of her garments!

However, the workers and helpers of Truth were not unwary of these movements of falsehood. They were ready for these people with the objective is to care for this great religion and to make it firm in the hearts of men and women.

We too, put in our contribution to the Islamic cause and to arouse every Muslim man and woman to protect it. We pray to Allah to make our effort sincere and rewarding.

Women before Islam

In pre-Islamic days, woman was a worthless commodity not only in the Arabian peninsula but also all over the world. We give some accounts of that.

1. In America, young girls were slaughtered and their organs thrown into the channels in which seeds were sown. This was their sacrifice (to their gods).
2. The people of Aztec cut off the head of young girl who brought them news of harvesting of maize. At the end of the season they cut of the head of an old woman and stripped her hide as a head-covering for the soothsayer of the tribe.
3. The Greeks regarded women as evil from top to bottom place by the deities. They believed that women concealed their evil omen and inauspiciousness in their beauty.
4. In Holland, a law was enacted in the fourteenth century and its copy was discovered recently. It says: "A husband has the right to beat his wife and tear her hide from bottom to top and immerse his feet in her blood. Then he may stitch her. A woman will always remain as his prisoner."
5. The much-trumpetted Jewish religion says that (Sayyidina) Hawwa عليها السلام was the cause of hardship and

misfortune, and of the expulsion of (Sayyidina) Aadam ﷺ from Paradise and of the harsh life on earth.

It also says: "All the property of a wife belongs to her husband. Her right is only on that which she gets as a dower on her marriage but even that is taken away from her on the death of her husband. It will also be repaid by her if she is divorced. The husband may use all that property as he deems fit."

6. The viewpoint of the corrupted Christianity is not unlike that of Judaism.

Women in Islam

Islam restored to women their rights and relieved them of the excesses that were committed against them. It placed man and woman on equality in all their rights. It rated excellence of anyone only on the basis of piety and good deeds. Allah says:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ
وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ
أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Surely the Muslim men and the Muslim women, and the believing men and the believing women, and the devout men and the devout women, and the truthful men and the truthful women, and the persevering men and the persevering women, and the humble men and the humble women, and the charitable men and the charitable women and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much, and the women who remember - Allah has prepared forgiveness and a mighty reward for them. (33:35)

He also says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

O mankind! Surely We have created you from a male and female, and have made you into nations and tribes that you may know one another. Surely, the noblest among you in the sight of Allah is the most pious of you. (49:13)

And, He also says

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَنَكَ فَقِنَا عَذَابَ
النَّارِ رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ
رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَأَمْنًا رَبَّنَا فَاعْفُ رُبَّنَا
ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَاعْدِنَا عَلَىٰ
رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ فَاسْتَحَابَ لَهُمْ
رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ
فَالَّذِينَ هَاجَرُوا وَآخَرُجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا
لَا كُفْرَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخْلَ لَهُمْ جَنَّةٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا
مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

Who remember Allah, standing and sitting and (lying) on their sides, and reflect upon the creation of the heavens and the earth, and (say). "Our Lord! You have not created this in vain. Glory be to You! Save us from the chastisement of the Fire. Our Lord! Whomsoever You admit into the Fire, You have surely humiliated him and for the evildoers shall be no helpers, Our Lord! We have heard a caller, calling us to belief, saying, 'Believe you in your Lord,' So we believed. Our Lord! Therefore forgive us our sins and remit us our evil deeds, and make us dies with the pious. Our Lord! Grant us which you have promised your Messengers, and humiliate us not on the Day of Resurrection. Surely you never fail (Your) promise!" So their Lord accepted their prayer, (saying,) "Never will I waste the work of any worker among you, be he male or female, the one of you being from the other. So those who emigrated and were expelled from their homes, and were persecuted in My

cause, and fought, and were slain, I shall certainly acquit them of their evil deeds, and I shall admit them to Gardens underneath which rivers flow." A reward from Allah. And Allah! With Him is the fairest reward. (3:191-195)

He also says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ-

Whosoever does right, whether male or female and is a believer, We will certainly give him a goodly life to live, and we will certainly recompense them their reward, according to the best of what they used to do. (16:97)

And, He also says:

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُحْزِبْهُ وَلَا يَجِدْ لَهُ
مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۖ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ
أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ۝

It is not your vain desires (O Believers) nor the vain desires of the People of the Book. He who does evil shall be recompensed for it, and shall not find besides Allah a protector or a helper. And whosoever does deeds of righteousness, be it male or female, and he (or she) is a believer, such will enter the Garden, and they will not be wronged the speck of a date-stone. (4:123-124)

And, He says, too:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَ
يَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ وَعَدَ اللَّهُ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ مَسْكِنٍ طَيِّبَةٍ
فِي جَنَّاتٍ عَدْنٍ وَ رِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

And the believing men and the believing women, are friends of one another. They enjoin the right and forbid the wrong, and they establish the *salah* and pay the *zakah*, and they obey

Allah and His Messenger. Those - Allah shall have mercy upon them. Surely Allah is Mighty, Wise.

Allah was promised the believing men and the believing women, gardens underneath which rivers flow, therein they shall abide, and goodly dwellings in the gardens of perpetual bliss And greatest of all is Allah's goodly pleasure. That is a mighty triumph. (9:71-72)

Observe, how Islam gives equality to man and woman in general laws, rights and obligations. However, some laws do differentiate between them keeping their temperament and natural conditions. Allah says:

وَاللَّيْلِ إِذَا يَغْشَىٰ ۖ وَالنَّهَارِ إِذَا تَجَلَّىٰ ۖ وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثَىٰ ۚ إِنَّ
سَعْيَكُمْ لَشَتَّىٰ ۝

By the night when it enshrouds; and by the day when it shines radiantly; and by Him who created the male and female. Surely your striving is to diverse ends. (92:1-4)

Allah says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا
أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالْصَّالِحَاتُ قَنِتْنَ خِفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي
تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ
أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ۝

Men are the managers of the affairs of women, because Allah has made the one to excel the other, and because of what they expend of their riches (for them). The righteous women are therefore obedient, guarding in secret that which Allah has guarded. And as to those from whom you fear defiance, admonish them first, (then if necessary) banish them to their beds apart and (as a last resort) you may beat them. Then if they obey you, seek not any way against them. Surely Allah is ever Exalted, Great. (4:34)

The mutual difference between man and woman and man's excellence over woman do not mean usurpation of her rights and mistreating her, as some mischievous people allege and propagate. Islam is independent of the need to to

cause, and fought, and were slain, I shall certainly acquit them of their evil deeds, and I shall admit them to Gardens underneath which rivers flow." A reward from Allah. And Allah! With Him is the fairest reward. (3:191-195)

He also says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ-

Whosoever does right, whether male or female and is a believer, We will certainly give him a goodly life to live, and we will certainly recompense them their reward, according to the best of what they used to do. (16:97)

And, He also says:

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزِيهِ وَلَا يَجِدْ لَهُ
مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۖ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ
أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ۝

It is not your vain desires (O Believers) nor the vain desires of the People of the Book. He who does evil shall be recompensed for it, and shall not find besides Allah a protector or a helper. And whosoever does deeds of righteousness, be it male or female, and he (or she) is a believer, such will enter the Garden, and they will not be wronged the speck of a date-stone. (4:123-124)

And, He says, too:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَ
يَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ وَعَدَالَةُ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتُ حَبِيبَاتٌ تَحْرِي مَنْ تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٌ طَيِّبٌ
فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

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defend itself. In fact, the enemies of Islam have adopted an ugly means to accuse and criticise Islam. They have put the *ulama* on the defensive and made them neglect their objective allowing them no opportunity to preach and propagate.

Islam's standpoint on raising the woman's status is clear as daylight and only an insane or a blind person can deny it.

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

For surely it is not the eyes that are blinded, but blinded are the hearts that are in the bosoms (22:46)

I think that I should present a foreword and a preface that speaks of the greatness of woman and her place in Islam. It should prepare her to fight off loud slogans from her and there and ear-piercing shrieks lest they be carried away by the fierce waves away from Shari'ah, bereft of the precious Islamic habits and manners and imagine that Islam lowers their status, severing the strong links with religion under the false hopes of 'regaining their place and rights.' True, they had been wronged during the Fatimid dynasty, the *mamlukiya* (or Mamluks) and the Uthmaniya sultans. What is grieving is that the wrong was perpetrated sometimes in the name of religion. This caused a negative influence on the hearts of the women.

During this period, women were barred from attending scholarly gatherings, going to the mosques and acquiring knowledge. It is as our Shaykh, Muhammad Ghazali رحمه الله says, "One who is put under house arrest gets only two things: (1) ignorance and (2) poverty."

Necessity and importance of women's training

Islam has been very kind to women and has done them great favour. In the Prophet's ﷺ times, there were women who possessed religious knowledge, women who had a great understanding of it, women who narrated ahadith, and women who nursed and treated the wounded on the battlefield in *jihad*. For example, look at Sayyidah Asma رضي الله عنها asking her father who had met the Prophet ﷺ Muslims

and come home about Islam and the Muslims and the verses of the Qur'an and the Prophet's ﷺ sayings. But, when she was not satisfied with his account, she went to Dar Arqam and heard the Qur'an and ahadith directly.

It was the result of her devotion that her sons were conscious of the duties and responsibilities to religion. It was a matter of pride for her that her sons included Abdullah ibn Zubayr ؓ and Urwah ibn Zubayr ؓ who ranked among the great fuqaha of Madinah.

In fact, a complete training that guides well also gives an awareness and a broad outlook. The home is the first *madrasah* for it.

However, when a woman is devoid of intelligence, understanding and the eye of the heart and she has never studied in a *madrasah* nor worshipped in a mosque then how will the lost training be discovered?

No society can walk on the path of progress if its members hold that a woman must know only how to cook well. Certainly, if a good training and a broad outlook are missing then the means of upbringing are defective, and woman who is devoid of intelligence and negligent in religion is the root cause of it and her home is an example of it. In the times of the Prophet ﷺ, women went to the mosque for the *tarawih salah* and they swore allegiance to the ruling *imam* to help Islam and for serious issues and conditions.

Given the present condition of our women, where do we expect our children to receive training?

The Prophet ﷺ encouraged women to acquire knowledge of every kind, even calligraphy. He commanded Muslim men to be kind to their women. He said, "If a man has a young female slave and he imparts her good education and teaches her excellent manners and sets her free to marry her then he will get a two-fold reward."❶

The women of the *ansar* went to the Prophet ﷺ to learn religion. Anas ibn Maalik ؓ narrated that the Prophet ﷺ said, "May Allah have mercy on the *ansar* women who acquire religious knowledge."❷

❶ Nazariyah Tarbiyah fil Quran. ❷ Bukhari

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The Prophet ﷺ used to teach the sahabah ﷺ in the Masjid Nabawi. The women submitted, "O Messenger of Allah, men have overtaken us in meeting you. Do appoint a day for us."

In the Prophet's ﷺ times, women did present themselves on occasions of a general gathering, like Fridays and *eed* days for the *salah* and for the pilgrimage. They were very eager to acquire learning, know the rulings and serve Islam and they never tolerated any kind of slackness in Shari'ah.

Uqbah ibn Harith ﷺ married the daughter of Abu Ihab ibn Aziz. But, another woman came and claimed that she had suckled both Uqbah ﷺ and his wife. (Hence, they could not marry one another, being foster brother and sister.) So, they were separated.❶

One of our contemporary scholars says: "During the new call (the Prophet's ﷺ to Islam), woman was not on the same path as she was in the *jahiliyah* period. Rather, she grew and urge to acquire knowledge, particularly laws and rulings about women and married life. The sahabah ﷺ let their wives go to the Prophet ﷺ to get answers to their questions. One of them was much disturbed when he kissed his wife while he was fasting, so he sent her to the Prophet ﷺ to find out (if their fast was nullified)."❷

This is the position of woman in Islam and her dignity in the shade of the pure life of Muhammad ﷺ. May Allah shower perfect mercy and peace on him. And may He be please with his sahabah and his wives ﷺ.

O my dear sisters! Follow the straight religion and the lives of the pure wives of the Prophet ﷺ and his *sahabiyat* ﷺ - all of whom were elevated in rank, participants of *jihad* in Allah's path and bearers of excellence even after the passage of many centuries. If you do that then you will be among those responsible to create a wide-awake people who will regain for the ummah their lost heritage, honour and rank and get them out of disgrace and dishonour, and who will get back for Islam its banner that was snatched away from it; and, this from every corner of the earth. This is what Allah has promised.

❶ Bukhari # 2640 ❷ Dirasat fi ulum ul hadith, Doctor Isma'il Salim.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كََمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ
لَيَرْزُقَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ
بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Allah has promised those of you who believe and do righteous deeds that He will certainly make them successors in earth even as He had made those before them successors, and that He will certainly establish for them their religion which He has approved for them, and will certainly give them in exchange, after their fear, security. "They will worship Me, associating not anything with Me." And whosoever disbelieves after this, then those - they are transgressors. (24:55)

I intend to present in my book a deed for our daughters and sisters that does not imitate anyone but shows the way and gives the means to them whereby they may follow the path to their Lord. Nothing is more profitable than the way shown by the chief of the Messengers and the best of the Prophets عليهم السلام.

I have tried my best, O my sister, that this book may be of use to you. I have not done as those before me did by presenting a collection of ahadith and sufficing at that. Rather, I have presented an easy explanation against every hadith as best as I could, like the *Fath Bari* of Ibn Hajar Asqalani, *Sharah Muslim* of Imam Nawawi, *Mual'im us-Sunan* of Imam Khattabi, *Tuhfatul Ahwazi* of Imam Mubarakpuri, and others like them. My objective is that the required advantage be derived. Mere presentation of ahadith will not do particularly when learning and training are missing and there is a dearth of religious knowledge on the basis of equality between men and women.

I have made the takhrij of the ahadith (and mentioned the judgement on them and the opinion of the muhaddithin).❶ I hope thereby to satisfy you with what you read.

وَاجْرُدْ دَعْوَانَا إِنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ

❶ Not in translation.

FAITH AND RIGHTEOUS DEEDS

Admonishing women - there will be many women in hell

1..... Usamah رضي الله عنه narrated that the Prophet ﷺ said, "I stood at the gate of Paradise. Those who entered it were mostly the poor people, but the wealthy were detained. Those liable to go to the fire were ordered to be taken to Hell. Then I stood at the gate of Hell and I saw that most of the inmates were women." (Bukhari # 5196, Muslim # 2736, Ahmad # 21275)

2..... Imran ibn Husayn رضي الله عنه narrated that the Prophet ﷺ said, "I peeped into Paradise and there were many poor people inside and I peeped into Hell and there were many women inside." (Bukhari # 3241, Muslim # 3738, Tirmidhi # 2603, Ahmad # 19351)

3..... Ibn Abbas رضي الله عنه narrated that the Prophet ﷺ said, "Hell was shown to me. Most of its inmates were the women who were ungrateful." Someone asked, "Were they ungrateful to Allah?" He said, "They were ungrateful to their husbands. They did not esteem the favours. If you show kind treatment to your wife all her life and she finds something unpleasant in you later then she will complain, 'I have never seen any good in you.'" (Bukhari # 29, Muslim # 907, Nasai # 2493, Ahmad # 2706)

4..... Abdullah ibn Umar رضي الله عنه narrated that the Prophet ﷺ said, "O company of women! Give charity regularly and seek Allah's forgiveness often because I found you a majority among the dwellers of Hell. "Jazlah, رضي الله عنها a woman among them, asked, "O Messenger of Allah, why will we be in large numbers in Hell?" He said, "you are given to curse often and show ingratitude to your husbands. I have not seen anyone more deficient than you in religion and intelligence who can deprive a sensible man of his intelligence." She asked, "How is our intelligence and religion deficient?" He said, "The deficiency in intelligence is

reflected in the testimony of two women being like one man's, and she spends some nights when she cannot offer the *salah* and some days in Ramadan when she cannot fast and this is the sign of deficiency in her religion." (Muslim # 79. Also narrated by Abu Sa'eed Khudri and Abu Hurayrah: Bukhari # 304, Muslim # 80, Abu Dawud # 3679, Nasa'i # 1576, Ibn Majah # 4003, Ahmad # 10922)

Commentary

Imam Nawawi رحمه الله عليه mentions in *Sharah Muslim* that these nights and days of women are her days of menstruation. There are some examples of scholarly commands in the hadith: (1) To encourage charity, good deeds, frequent istighfar and obedience in all matters. (2) Piety wipes out evil and this is known from the Quran too. (3) Disobedience and ungratefulness to husband are major sins. (4) To curse anyone is a major sin. Though it is not clear from the hadith that it is a major sin yet committing minor sins again and again makes it a major sin. The Prophet ﷺ also said, "To curse a believer is like slaying him."

The reality of cursing and Shari'ah's judgement on it

The ulama say that it is forbidden to curse. To curse someone to seek to distance him from Allah's mercy, which cannot be done neither for a believer nor for a disbeliever. However, if it is known absolutely that a person died a disbeliever, like Abu Jahl, or that he will die as a disbeliever, like Iblis, the devil, then it is allowed to curse them. Similarly, it is not forbidden to curse a characteristic, like the women who remove the hair and who have them removed, who tattoo and who have themselves tattooed, those people who consume interest and who give it, those who make pictures, the tyrants, the disbelievers, the sinners, who alter the marks of the limits of land, who usurp property of other people, who relate themselves to someone other than their real father, who innovate in Islam, who give shelter, to an innovator. In this way, when one is not cursed directly but his characteristic is cursed like these.

5..... The hadith applies the word (كفر) *kufr* on ungratefulness to someone other than Allah, like to husband, for the blessing, etc. Thus, the word may be used for ingratitude to anyone other than Allah.

6..... The hadith teaches us that faith may increase or decrease.

7..... It also calls upon the *imam*, officers and leaders to admonish their subjects, to deliver sermons, to encourage them to do pious deeds and keep away from sin.

8..... A student may ask his teacher what he does not understand.

9..... The word Ramadan may be used without the qualification 'month of' though it is better to say month of Ramadan.' This hadith omits the words 'month of.'

Imam abu Abdullah Mazri رحمه الله عليه said about the Prophet's ﷺ saying that women's intelligence is deficient and is reflected in the testimony of two of them being equal to one man's. This is what is found in Allah's words:

أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى

So that if one of the two errs, the other may remind her. (2:282)

The women are weak of memory.

Reality of intelligence

The *ulama* differ here. Some hold that 'intelligence' implies 'knowledge' and 'learning', while others say that it stands for the 'necessary sciences.' Yet others maintain that intelligence means the ability to recognise the essentials of knowledge. Besides, some theologians hold that the home of intelligence is the heart but the scholars maintain that it is the brain.

The meaning of the deficiency

The Prophet ﷺ said also that women are deficient in religion. This is because when they experience menstruation, they do not observe *salah* and fasting. There is no difficulty in the meaning of this hadith because religion, faith and Islam are used as synonyms. Obedience is called faith and

religion. Thus, if anyone's worship is much than his faith and religion will be much too. If his worship is less, then his religion will be deficient. There are many ways in which religion can be deficient. The concerned person may become a sinner when he neglects the *fard* worship like *salah*, fasting etc. without a valid reason, or he may not become a sinner by neglecting the Friday *salah*, *jihad* or a *wajib* worship for some valid reason. Sometimes a person is compelled to skip a deed, like a menstruating woman who must not offer the *salah* and fast.

The question arises: if a menstruating woman offers the *salah*, will she get a reward even though these *salah* are not redeemable? For, a patient or a traveller gets reward for the optional *salah* that he is accustomed to offer when healthy or at home. The answer is that the woman will get no reward. The patient and traveller had been engaged in worship with an intention of doing that always but the woman had in her mind that she would not engage in worship during her menses. In fact, it is forbidden to her to even form an intention to offer the *salah* during her menses. Her example is of the patient and the traveller who did not always offer the optional *salah*. They will not get reward for that during their incapacity.

5..... Umarah Ibn Khuzaymah narrated that they were on a pilgrimage (hajj or umrah) with Amr ibn Aas ؓ who said, "We were here in this valley with the Prophet ﷺ and he asked us if we could see anything and we said that we saw some crows among which was a crow with white wings and a red beak and feet. He said, 'only as many women will enter Paradise as this crow is in this host of crows.'" (Ahmad # 17316)

6..... (Sayyidah) Ayshah رضى الله عنها narrated that the Prophet ﷺ said, "The example of believing women is like a crow with white wings and red beak and feet in a hover of crows. Indeed, Hell is created for the stupid and women too are stupid except she who has a vessel of water and holds a lantern and helps her husband perform ablution." (Kanz ul-Ummal 8/264, Majma' uz-Zawa'id)

7..... The Prophet ﷺ said, "The *fisaaq* (immoral) people are the

ones in Hell." Someone asked, "O Messenger of Allah, what is *fisaaq*?" He said, "Women." Someone asked, "Are they not our mothers, sisters and wives?" He said, "Of course, but when they are given something, they do not offer thanks and when they face a trial, they do not show patience." (Ahmad # 27562)

Steadfastness in religion

8..... Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "A woman is married for (one for) four reasons: (1) because of her wealth, (2) because of her family, nobility, (3) because of her beauty, (4) because of her religion. But, it is necessary for you to keep regard of religiousness, (else) you are destined to perish." (Bukhari # 5090, Muslim # 1466, Abu Dawud # 2047, Nasai # 3230, Ibn Majah # 1858, Darami # 2170, Ahmad # 9237)

Commentary

The Arabic word is the *hadith* rendered 'nobility' in short is (حسب) *hasb*. It means forefathers and relatives whose status or nobility is considered. The word is related to (حساب) *hisab*, accounting. When the Arabs sat together to discuss their forefathers they counted their good points and nobility depended on higher points.

Merit of marrying religious girl

While a man of a good family may choose a girl of a family that is noble, if that girl is irreligious then he must prefer a girl who is religious even if she belongs to a lower status family.

The people of the Shafi'i school of thought hold that it is *mustahab* to marry a woman who is not a close relative. While this opinion is not based on a *hadith*, yet it is known from experience that children of related parents turn out to be stupid.

The gist of a *hadith* is that those who have chosen the world, their relationship (of nobility) is wealth. Perhaps, it refers to those whose descent is unknown so that a respectable family and noble person will become a guardian of one who is wealthy but whose descent is unknown.

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According to a hadith, "*Hasb* (descent) is wealth and *Karam* (nobility) is righteousness." The ulama who say that competence is dependant on wealth rely on this hadith.

The hadith could also mean that worldly people look at the wealthy with respect even if he is of a low descent, and at the poor with disdain even if his family is of high nobility.

Thus while the meaning 'competence is dependant.....' can be confirmed from the first interpretation, it is not proper to cite it for the second interpretation because it will be understood to be rejecting their deeds.

The hadith also speaks of marrying a beautiful woman. Thus it is *mustahab* to marry her. However, if there is a choice between a beautiful but irreligious and an ugly but religious girl then the latter is preferred, but if both are equal from the religious angle then the beautiful girl is chosen. Beauty embraces beauty in the person and in the qualities and character. Besides, a low dower is also part of her goodness.

To choose a religious person implies that such a person weighs everything from a religious angle. This is more important when the company between the two will be for a long time. Thereafter, the beloved Prophet ﷺ has commanded that a religious woman must be sought, for, it is religion alone that is man's objective. Abdullah ibn Amr ؓ narrated that the Prophet ﷺ said, "Do not marry women because of their beauty, for their beauty may destroy them. And, do not marry them because of their wealth, for, their wealth might lead them to rebellion. Rather, marry them because of their religiousness. A religious-minded black slave is better (as a wife)."

Qurtubi رحمه الله عليه said that the hadith implies that a woman is married for four good reasons. It does not mean that he has given the command but, clearly, a man may marry whichever of these women he chooses, and a religious-minded woman is the best. He also said that we must not suppose that competence depends only on these four things. None of the jurists subscribes to that view though they differ on the reality of competence and qualification.

Imam Muhlib رحمه الله عليه said that this hadith is evidence that a husband can profit from his wife's property. If she gives willingly then he may use as much as he likes, but if she is unwilling then he may use only the amount that he had paid her as a dower. But, he adds that the details are not derived from the hadith. A man's marrying a woman to benefit from her wealth is not limited to his own self. Sometimes, a man hopes that the woman's wealth would be inherited by his children who would benefit from it, or he hopes that an affluent woman would not demand a hefty dower.

At this juncture we may comment that the Maalik'is have come to a strange deduction. They say that a husband who marries a woman for her wealth can prevent her from using her wealth, and she cannot fail his objective. But, their contention is untenable.

Signs of auspiciousness

9..... Sa'd ibn Abu Waqqas ؓ narrated that the Prophet ﷺ said, "Three things are signs of a person's good fortune: a pious wife, a good dwelling and a good beast (or conveyance). And three things are signs of his ill-luck: an evil wife, an ordinary house and a poor means of conveyance." (Ahmad # 1448)

10..... According to a version: Four things are signs of good-luck: a pious wife, a spacious dwelling, a good neighbour and a good beast (or means of conveyance). And four things are signs of bad luck: a bad neighbour, an evil wife, an ordinary means of conveyance and a cramped house. (Ibn Hibban # 12321)

11..... Abdullah ibn Amr ؓ narrated that the Prophet ﷺ said, "The world is to be enjoyed - all of it, but the best thing in the world is a good woman." (Muslim # 1467, Nasa'i # 3232, Ibn Majah # 1855)

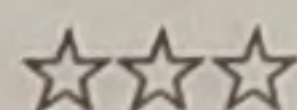
12..... Ibn Amr ؓ narrated that the Prophet ﷺ said, "The evil of an immoral woman is like the evil of a thousand immoral men and the piety of a believing woman is like the deeds of seventy truthful men." (Suyuti in Fath al-Kabir 27/264)

Commentary

The Prophet ﷺ encourages women to stick to pious deeds and to keep doing them. These things will elevate their ranks.

The hadith also inspires men to try to get pious women and not succumb to visible beauty and wealth in which case they might be negligent of the precious jewel.

13..... Ka'b ibn Ujrah ؓ narrated that the Prophet ﷺ asked, "Shall I not tell you about the people of Paradise?" The *sahabah* ؓ said, "Of course, O Messenger of Allah." He said, "The Prophets عليهم السلام will go to Paradise, the siddiqs (truthful ones) will go to Paradise, the martyrs will go to Paradise, and he too will go to Paradise who meets his brother only for the sake of Allah though he lives on the other side of the city. The women who will go to Paradise are they who love much, are prolific (and bear many offspring), who come to their husband frequently. If he gets angry, she puts her hand in her husband's hand and says, 'I will not savour the taste of sleep till you are pleased with me.'" (Abu Nu'aym in *al-Hilyah* 4/303).



THE COMMANDS OF WORSHIP FOR WOMEN

Women encouraged to offer the *salah* at home

14..... Abdullah Ibn Suwayd Ansari ؓ narrated that once his (paternal) aunt, Umm Humayd رضى الله عنها, wife of Abu Humayd Sa'idi ؓ, went to the Prophet ﷺ and submitted, "O Messenger of Allah, I wish that I should offer the *salah* with you." He said, "I know that you wish to offer the *salah* with me. But, for you it is better to offer the *salah* in your (lower) room than offering it in an inside room of the house, and it is better to offer the *salah* in an inside room of the house than in any other room. To offer the *salah* in the house is better than offering it in the mosque of your people, and to offer the *salah* in the mosque of your people is better than offering it in my mosque." Thereafter, Umm Humayd رضى الله عنها gave instructions that a place of worship should be built for her in the dark, lower portion of her room. She continued to offer the *salah* there till she died. (Ahmad # 26550)

15..... (Sayyidah) Ayshah رضى الله عنها narrated that the Prophet ﷺ said, "For a woman, it is better to offer the *salah* in her room than in an inside room of her house, and it is better (for her) to offer the *salah* in an inside room of the house than in any portion of the house. And it is better to offer the *salah* in any portion of the house than in a mosque." (Shaykh Nasiruddin Al-Bani in *Majmu'ah Turq* # 2142)

Women whose *salah* is not approved

16..... Abdullah ibn Umar ؓ narrated that the Prophet ﷺ said, "There are two people whose *salah* does not pass over their heads even. (They are:) (1) The slave who has runaway from his master till he returns to him. (2) The woman who has disobeyed her husband till she repents." (Tabarani in *Mu'jam Saghir*-97, *Mustadrak Haakim* 4/173, *Abul Haytham in Majma' az-Zawaid* 4/313.)

Optional fasting only with husband's permission

17..... Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "If a woman's husband is present then she must not fast (an optional fast) unless she gets his permission." (Bukhari # 5192, Muslim # 1026, Abu Dawud # 2458, Tirmidhi # 782, Ibn Majah # 1761, Darimi # 1761, Ahmad # 10177.)

Commentary

Imam Mubarakpuri رحمه الله عليه writes in *Tuhfatul-Ahwadhi*: The hadith disallows the woman to keep optional fasts absolutely. Hence, it rejects the contention of the Shafi'i school that the fasts of the day of Arafah and the day of Ashura are exempted. This is what Mulla Ali Qari رحمه الله عليه said. However, the optional *salah* should not be placed in the same bracket because it takes very little time compared to fasting. As for *i'tikaf* (seclusion during the last ten days of Ramadan), it is disallowed like fasting, particularly, if *i'tikaf* is not proper without fasting.

18..... According to a version, "No woman may observe optional fast, other than the (prescribed) fasts of Ramadan in her husband's presence without his permission." (Darimi # 1720, Al-Bani 395)

19..... Abu Sa'eed Khudri ؓ narrated that while they were with the Prophet ﷺ once, a woman came and said, "O Messenger of Allah, my husband, Safwan ibn Mu'attal ؓ beats me when I offer the *salah*, compels me to break the fast if I keep it and he himself offer the *salah* of *fajr* after sunrise." Meanwhile, Safwan ؓ also came there. The Prophet ﷺ asked him about his wife's complaint. He said, "O Messenger of Allah, as for her saying that I beat her when she offers the *salah*, she recites two (lengthy) *surahs* though I have disallowed her." The Prophet ﷺ said, "If (only) one *surah* is recited then that is enough for the people." He went on to say, "As for her saying that I compel her to break the fast, I am a young man and when she fasts, I cannot be patient." The Prophet ﷺ said, "No woman should fast without her husband's permission." Safwan ؓ said further, "As for her saying that I offer the *salah* after sunrise, the

reason is that we are a family who do not sleep at night (keeping awake because of the water that we arrange). We cannot awake before sunrise." The Prophet ﷺ said, "When you awake, offer the *salah*." (Abu Dawud # 2459, Ahmad # 11350 - 3/80, Al-Bani-395)

Commentary

Imam Khattabi رحمه الله عليه wrote in *Mualim us-Sunan* that the hadith tells us that a husband has authority over woman's social living. Sometimes her own right is limited. A husband may give her a light beating if she is derelict in giving her rights or prevents a happy married. Her husband can stop her if she assumes the *ihram* of hajj (or umrah), because the giving of the husband's rights is necessary outright while Allah's rights may be delayed. This was confirmed by Ata ibn Abi Ribah ؓ. All the *ulama* agree that a husband may, anyway, stop his wife from performing the supererogatory hajj.

The Prophet's ﷺ command to Safwan ibn Mu'attal ؓ to offer the *salah* when he wakes up is a great mercy and kindness on the *ummah*. It is possible that not being able to wake up in time for the *fajr salah* was his second nature and he was helpless. Such a person may be regarded as 'unconscious'. There is no demand on an unconscious person.

It is also possible that he faced this situation sometimes when no one woke him up. It is not possible that there never was someone to wake him up. Also, it is wrong to suppose that this concession was available even after the helplessness was removed.

Imam Mundhiri رحمه الله عليه reported the saying of Abu Bakr Bazzar رحمه الله عليه, "These words seem to be strange from the Prophet ﷺ. If this hadith is established then perhaps the Prophet ﷺ was compassionate to him because he was among his dear sahabah ؓ."

Extravagance in jewellery disallowed

20..... Amr ibn Shu'ayb ؓ narrated that a woman came to the Prophet ﷺ. She had a daughter with her, wearing two heavy

bracelets in her hands. The Prophet ﷺ asked her if she had paid the *zakah* on that and she replied in the negative. So, he said, "Would you like that Allah should make you wear bracelets of fire on the day of resurrection?" The woman took out the bracelets and gave them to the Prophet ﷺ, saying, "These are for Allah, the Exalted, and His Messenger ﷺ."

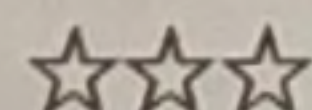
(Abu Dawud # 1563, Tirmidhi # 637, Nasa'i # 2479, Ahmad # 17812)

21..... Abdullah ibn Shaddad ibn Had ﷺ narrated that when they visited (Sayyidah) Ayshah رضى الله عنها, she narrated to them: Once, the Prophet ﷺ came to me while I was wearing a silver ring. He asked, "O Ayshah, what is this?" I said, "O Messenger of Allah, I have worn this to adorn myself before you." He asked, "Have you paid the *zakah* against it?" I said, "No." He said, "This is enough to take you to Hell." (Abu Dawud # 1565, Haythmi in Kubra 4/139)

The jihad of women is hajj

22..... The mother of the believers (Sayyidah Ayshah رضى الله عنها) asked, "O Messenger of Allah, may we not participate in *jihad* and battles with you?" He said, "The best *jihad* for you is the hajj that is performed with good intention." She said that ever since she heard this from him she did not miss hajj (any year). (Bukhari # 1861, Nasa'i # 2628)

23..... According to a version, she asked, "O Messenger of Allah, is *jihad* not obligatory for women?" He said, "Yes, such a *jihad* is obligatory for them in which there is no fighting - hajj and umrah."



CONCERNING GARMENTS AND ADORNMENT

Prohibition to adorn for another man

24..... Muhammad ibn Ibrahim رحمه الله عليه narrated that a female slave of Abdur Rahman ibn Awf ﷺ asked (Sayyidah) Umm Salamah رضى الله عنها, "I keep the lower portion of my garment long and have to walk over dirty places, sometimes." (She meant to ask if her garments were pure or not.) (Sayyidah) Umm Salamah رضى الله عنها said that the Prophet ﷺ said, "The portion (of the earth) beyond that will purify the garment." (Abu Dawud # 383, Tirmidhi # 143, Maalik # 47, Ibn Majah # 531, Darami # 742, Ahmad # 25949)

Commentary

Imam Khattabi رحمه الله عليه wrote in *Mu'allim us-Sunan*: Imam Shafi'i رحمه الله عليه use to say that the command in the hadith applies to dry land. If it is wet then the garment will have to be washed to purify it. Imam Ahmad ibn Hanbal رحمه الله said, "The hadith does not imply that if the garment is smeared with urine the earth beyond it will purify it." Imam Maalik رحمه الله said that if she passes over a dirty place, the clean land lying beyond will clean it, but an impurity will have to be washed off anyway.

Imam Zurqani رحمه الله عليه said that some ulama hold that 'dirty places' mentioned in the hadith imply impure places and the dry land lying beyond them purifies the garment because the hem of a woman's garment is like a man's socks and sandals. This is confirmed by a hadith of Abu Hurayrah ﷺ that people asked the Prophet ﷺ that they had to come to the mosque through impure places, so what should they do? He said, "Some portion of the earth purifies some other portion of it." (Ibn Majah)

25..... Ibn Umar ﷺ narrated that the Prophet ﷺ said, "If anyone drags his garments out of arrogance then, on the day of resurrection, Allah will not look at him with mercy."

(Sayyidah) Umm Salamah رضى الله عنها asked, "What may the women do with their hems?" He said, "Let them down by a span." She said, "Then their feet will be visible." He said, "Then let them down by a cubit, not more." (Tirmidhi # 1731, Nasa'i # 5336, Ahmad # 4475)

26..... Umamah ؓ narrated: Once the Prophet ﷺ gave me to wear a fine Egyptian garment that Dihyah Kalbi had presented to him. I gave it to my wife to wear it. When the Prophet ﷺ asked me why I had not worn it and I told him that I had presented it to my wife, he said, "Instruct her to wear a thick petticoat inside lest her structure be discernable." (Ahmad # 21279)

27..... Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "There are two groups of the inmates of Hell whom I have not seen. They are a people who will carry whips like the tails of cows wherewith they will beat other people, and women who will be covered (with Allah's bounties) but bereft (of gratitude to Him), turning away (from obedience to Him) and attracting others also (to their blameworthy action). Their heads will be like humps of bakht camels. They will not enter Paradise nor smell its fragrance though it is perceptible from this much distance." (Muslim # 2128, Maalik # 1694, Ahmad # 8451)

Commentary

Imam Nawawi رحمه الله عليه said that this hadith is among the Prophet's ﷺ miracles. Both these groups are found in the world. The reference to the women may also be interpreted as 'leaving some of their body bare,' or 'wearing thin garments so that their body is visible'. They will turn away from obedience or from what is placed in their care. And they will attract others to their evil action, or they will jerk their shoulders in arrogance and walk in an affected manner, or set their hair like evil women and encourage other women to do the same.

28..... Abdullah ibn Umar ؓ narrated that the Prophet ﷺ said, "Among the last of my ummah will be people who will sit on the saddle-clothes of the tiding-beasts and get down at the gates of the mosque. Their women will wear garments

yet be nude and their heads will be like humps of slender Bakht camels. (Curse them because they are accursed. If there were an ummah after you then your women would have served their women just as the women of former ummahs served your women." (Ahmad # 7043, Ibn Hibban # 1454, Al-Bani # 2683)

Commentary

Shaykh Al-Bani رحمه الله عليه said that this hadith too is a miracle about unseen events. We observe at the gates of the mosques that cars crowd the passage on Friday (and even otherwise). Most of these people do not pray all five times or do not always pray at the mosque. Their women wear see-through garments so that they are nude in spite of the garments on them.

In our times, we also see people riding behind funerals. When the bier is taken out of the carriage and the funeral salah is offered, these people stand by their cars. This is a common hypocrisy and has nothing to do with remembrance of the hereafter.

29..... Abdullah ؓ narrated that the Prophet ﷺ said, "Woman is what must be concealed. When she is nude, the devil peeps at her." (Tirmidhi # 1173)

Commentary

Imam Mubarakpuri wrote in *Tuhfat ul-Ahwadhi* that this means that the woman is a satr from top to bottom. When she is nude it causes shame. The devil presents woman duly adorned before men. Or, the devil tempts her and, through her, other people. It is also said that the 'devil' in the hadith means an 'evil man'.

Encouragement to adorn herself for her husband

30..... Jabir ؓ narrated that the Prophet ﷺ said, "When one of you returns (from a journey) at night, he must not go to his wife at night till the woman who was away from her husband may shave unwanted hair and the one with dishevelled hair may comb herself." (Bukhari # 5079, Muslim # 715, Abu Dawud # 2778, Darimi # 2216, Ahmad # 13772)

Commentary

Imam Khattabi رحمه الله عليه wrote in *Mu'alim us-Sunan* that one must not return home suddenly at night after long journey. If the wife knows, or expects, that he will return then there is no harm in his coming home. Similarly, if he was part of any army whose return is well known then there is no harm in his returning home.

Prohibition to go out after applying scent

31..... Abu Musa Ash'ary ؓ narrated that the Prophet ﷺ said, "If a woman wished to attend the *salah* of *isha* (in the mosque) then she must not apply scent that night." (Muslim # 443, Nasa'i # 5133, Ahmad # 26507)

32..... (Sayyidah) Zaynab Thaqafiyah رضي الله عنها narrated that the Prophet ﷺ said, "If one of you women wishes to come to the *isha salah*, then she must not apply perfume that night." (Muslim # 443, Nasa'i # 5133, Ahmad # 26507)

33..... Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "If a woman applies perfume then she should not come to the mosque for the *isha salah* with us." (Muslim # 444, Abu Dawud # 4175, Nasa'i # 5128, Ahmad # 7975)

Do not take up resemblance to men

34..... Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "Allah has cursed the man who adopts resemblance to women in dress, and the woman who wears garments like men." (Abu Dawud # 4098, Ahmad # 8110)

Keep the *satr* covered

35..... Abu Malih Hazali رحمه الله عليه narrated that some women of Hims or Syria came to the Mother of the believers, (Sayyidah) Ayshah رضي الله عنها. She said to them, "You are the ones who go to public baths while I have heard the Prophet ﷺ say that if a woman undresses anywhere other than her husband's home then she tears off the screen between her and Allah." (Abu Dawud # 4010, Ibn Majah # 3750, Darimi # 2651, Ahmad # 24879)

May women use the perfume

36..... Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "The perfume of men is of a strong fragrance and light colour while that of women is of a visible colour but imperceptible smell." (Tirmidhi # 2787, Nasa'i # 5118).

Commentary

Ibn al-Jawzi رحمه الله عليه said that the woman is asked to use such a perfume because a strong one would make her approach known, particularly when she goes out of the house. She is disallowed everything that discloses her presence. Allah says:

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

And let them not strike their feet so that the adornment that they hide may be known. (24:31)

Prohibition to use excessive jewellery without paying *zakah* thereagainst

37..... Amr ibn Shu'ayb رحمه الله عليه narrated (on the authority of his father from his grandmother) that a woman came to the Prophet ﷺ. Her daughter accompanied her wearing two heavy bracelets. He asked her if she had paid the *zakah* on that and she said, "No." He said, "Do you like that, on the day of resurrection, you should be made to wear, in place of this, bracelets of fire?" She took out both the bracelets and gave them to the Prophet ﷺ, saying "They are for Allah and His Messenger." (Abu Dawud # 1563, Nasa'i # 2479, Ahmad # 6629)

Applying false hair❶

38..... (Sayyidah) Asma bint Abu Bakr رضي الله عنها narrated that the Prophet ﷺ cursed those who apply false hair and those who have it applied." (Muslim # 444, Abu Dawud # 4175, Nasa'i # 5128, Ahmad # 7975)

Commentary

Allamah Nawawi رحمه الله عليه said that the command is very

❶ False hair means hair not one's own.

clear and it is forbidden to apply false hair. The *ulama* explain that if a woman applies to herself human hair then that is forbidden to whosoever they belong. It is unlawful to desire benefit from human hair and organs because of human nobility. In fact, human hair, nails and other parts should be buried. If they are not human hair but of some other species then they might be of a dead body or of an animal whose meat is forbidden and if the hair are clipped in its life time they are also forbidden. Beside, the hair are impure which means that one who wears them will carry impurity intentionally even in *salah*. The command applies equally to married woman and the unmarried.

If a woman uses pure hair of a non-human being then there are two possibilities. If she has no husband or master then it is not allowed. If she has a husband or master then there is a difference of opinion. There are different opinions. The first is that the apparent words of the hadith make it disallowed to use them. The second opinion is that they are not forbidden, but the most correct and preferred opinion is that if she has done it with the permission of her husband or master then they are allowed otherwise not.

A woman is not allowed to apply makeup on her face, use the hair dye, and colour her fingers if she has no husband or master, and if she has them then without his permission but if she has his permission then it is allowed.

Imam Maalik رحمه الله عليه and Tabari رحمه الله عليه and most jurists said that is forbidden to apply false hair under any circumstances, whatever they are made of be it cotton or anything. They cite the hadith of Jabir ؓ that the Prophet ﷺ warned women against plaiting anything on their head.

Layth ibn Sa'd ؓ that the prohibition is clear that no hair may be applied so that a woman may apply cotton or cloth. Some *ulama* hold that every possibility is allowed. Though they cite a hadith of (Sayyidah) Ayshah رضي الله عنها, it is not upheld through a correct line of transmission. Rather, the hadith narrated by her supporting the consensus is correct.

Qadi Iyad said that it is not disallowed to use coloured silk thread and similar things that do not resemble hair to tie

on the head because they do not fall under plaiting. They are only an adornment.

We also learn that it is a major sin to apply false hair and plait them because those who do it are accursed. The hadith also tells us that one who helps in anything that is forbidden is a partner in sin. It is like one who supports another to do something pious, he has a share in the piety.

39..... According to a narration, a woman came and said, "O Messenger of Allah ﷺ, I have a daughter who married recently. She had measles and lost her hair. Shall I make her wear hair of some other woman?" He said, "Allah has cursed one who applies hair and who gets it applied - both of them."

40..... (Sayyidah) Ayshah رضي الله عنها narrated that an ansar woman married off her daughter, who lost her hair because of some illness. She came to the Prophet ﷺ and said, "Her husband has commanded that I make her wear false hair." He said, "Do not do it. Allah has cursed those who apply (false) hair." (Bukhari # 5205, Muslim # 2123)

Commentary

Imam Tabarani رحمه الله عليه wrote in his tafsir (10/377) that no woman is allowed to alter the face and features that Allah has given her by adding or removing something neither for her husband nor for another. She cannot trim her eye brows or remove facial hair.^① She cannot have an extra tooth removed or a long one cut down and so on. However, those things are exempted from this command which are likely to cause harm or hurt.

41..... Mu'awiyah ؓ narrated that he heard Allah's Messenger ﷺ say. "The woman who adds to her hair, the hair of another woman, really adds them to cheat and as falsehood." (Ahmad # 16482, Shaykh Al-Bani # 1008)

Commentary

"What then would be said of the wig?" asked Al-Bani. "And what would be said of one who permits it?"

① See commentary to hadith # 42

Tattooing, plucking facial hair and spacing between teeth

42..... Abdullah ibn Mas'ud ؓ narrated: Allah has cursed them women who tattoo and the women who have themselves tattooed, the women who pluck hairs from their faces and the woman who make spaces between teeth to enhance beauty. They change Allah's creation.

When a woman of Bani Asad, Umm Ya'qub heard this, she said to Abdullah ؓ that she had heard that he cursed certain women. He said, "Why should I not curse those whom Allah's Messenger ﷺ had cursed and who are mentioned in Allah's Book. "She said that she had read the whole Quran but did not find what he said. He said to her that if she had read it then she would have found it and asked her if she had not read the verse:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And whatsoever the Messenger gives you, take it, and whatsoever he forbids, abstain (therefrom). (59:7)

She said that she had read it. He said, "Certainly the Prophet ﷺ has forbidden it." She said, "I see that your wife does it." He said, "you may go and see her." She went and looked at her with an examining eye but did not find her so. Abdullah ؓ said, "If she had done that then I would not live with her, but divorce her." (Bukhari # 4886, Muslim # 2125)

Commentary

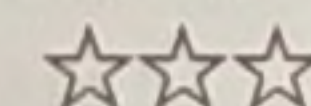
Imam Nawawi رحمه الله عليه said that the Arabic word الواشمات (tattooing) is to prick the wrist or any part of the body, let blood out and insert collyrium or any pigment to mark it with a scar to beautify the body. It is unlawful to do it. Sometimes this is done to a little girl. In this case, the child will not be answerable but the doer will be sinful. The place tattooed is impure and if it can be cured then it is wajib to cure it. If the cure is possible only by inflicting wound that is serious and liable to maim or deform then the cure is not wajib, and there is no sin. But, if there is no fear of such a deformity or maiming then it is necessary to cure it and one

who puts it off is sinful. This applies to both men and women.

To pluck hair from the face is forbidden to both the doer and to the woman who has it done, but there is no harm if a woman plucks hair on the moustache or beard if she grows one; rather it is *mustahab* to do it. Some *ulama* like Ibn Jarir differ saying that it means altering Allah's creation, but our contention is that a woman may pluck off hair on her beard and moustache and the forbiddance applies to eye-brows and the hair around the face.

It is also forbidden to make spaces between teeth as old woman do to conceal their age and make the teeth look beautiful. The very little spacing is found in the teeth of little girls. Both the doer and one who has it done commit sin, but there is no harm if this is done as a therapy.

The concluding sentence is also translated, "I would not have sexual relations with her" as interpreted by Qadi Iyad, but the translation given by us is the general consensus.



GUIDANCE ON MARRIAGE AND MARRIED LIFE

About one who marries off a girl immediately she gains puberty

43..... Ali ؓ narrated that the Prophet ﷺ said, "O Ali, do not delay three things: the *salah* when the time comes, the funeral when it is ready and the marriage of the girl when a compatible match is found." (Tirmidhi # 1075, Ahmad # 830)

Commentary

The match is in a few things: Islam, freedom (from slavery, or slavery), religiousness, descent and occupation.

44..... Abu Lahiyah ؓ narrated that Prophet ﷺ said, "If a man has (grown up) children who have attained puberty and though there is a proposal for marriage he does not marry them off and they commit a sin then the punishment will be given to both of them."

Some *aathar* and quotations on the subject

Out of the many *aathar* and *aqwal* on this subject, we present a few.

Hatim رحمه الله عليه said that haste is from the devil but not in five things:

- (1) serving food when the guest has arrived,
- (2) burying the dead,
- (3) marrying an unmarried girl when she attains puberty,
- (4) repaying a debt when it is due, and
- (5) repenting for a sin when it is committed, (Hilyat ul-Awliya 8/78)

It is *mustahab* to look out for a handsome husband for one's daughter because a woman likes the same thing that a man like (beauty). Umar ibn Khattab ؓ said that a man

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marries his daughter to an ugly wretched man though woman also like what men like. (Abdur Razzaq 6/15). He also advised men not to do so.

Marry daughters to pious man

45..... Abu Hatim Muzani narrated that the Prophet ﷺ said, "When a man comes to you whose habits and religiousness you like then get them married. If you do not do it then it will cause mischief on earth." The people asked him, "O Messenger of Allah ﷺ, what if some other defect is found in the person?" He said again, "When a man comes to you whose habits and religiousness you like then get them married." And he spoke these words three times. (Tirmidhi # 1085)

46..... Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "When a man sends you a proposal for marriage and you like his habits and religiousness, then get him married (to your daughter). If you do not do it then there will great mischief and corruption on earth." (Tirmidhi # 1084, Ibn Majah # 1967)

(Sayyidah) Asma bint Abu Bakr رضى الله عنها said that marriage is a slavery. Hence, everyone must think carefully where he makes his daughter a slave. (Bayhaqi in Sunan al-Kubra # 8217)

Aswad ibn Abu Aamir رحمه الله عليه said that he asked Ibn Abu Layla about equality between husband and wife. He said, "It is in being religious and rank and descent." He asked, "Do you mean wealth?" He said, "No!" (Ibn Abu Dunya # 121, Daraqutni 3/299)

Sha'bi رحمه الله عليه said, "He who marries his daughter to a sinner truly severs ties of relationship." (Ibn Abu Dunya # 122) This because the husband will mistreat her and she will not be able to join ties of relationship with him.

Someone asked Hasan Busri, "I have a daughter for whom I get proposals of marriage, to whom should I marry?" He said, "Marry her to him who has fear of Allah in his heart, for, if he loves her then he will honour her and if he hates her then he will not wrong her."

Anas ؓ narrated that Abu Talhah ؓ sent proposal for marriage to Umm Sulaym رضى الله عنها. She replied, I have no dislike for you and a man like you cannot be rejected, but you are a disbeliever. If you embrace Islam then that itself is my dower and I ask you for nothing else." On receiving this reply, he embraced Islam and married Umm Sulaym رضى الله عنها.

Abu Malih رحمه الله عليه narrated that a man asked Maymun ibn Mahran رحمه الله عليه for the hand of his daughter. He said, "I do not like my daughter for you." The man asked for the reason and he said, "She has a liking for jewellery and clothes." He said "I have what she likes. Maymun رحمه الله عليه said, "Then I do not like you for her."

Marriage of the daughter of Sa'eed

ibn Musayyib رحمه الله عليه

Abu Bakr ibn Abu Dawud narrated that Abdul Malik ibn Marwan sought the daughter of Sa'eed ibn Musayyib رحمه الله عليه for his son, Walid, but he rejected the proposal. In retaliation, Abdul Malik did not cease to conspire against him and once during winter he awarded him a hundred lashes, drenched him with water and made him wear a woollen robe. One of the sub-narrators said that Ibn Abu Wada'ah narrated: I used to attend the gatherings of Sa'eed ibn Musayyib رحمه الله عليه but I could not attend for some days. When I resumed my attendance, he asked me. "Where were you?" I told him that my wife had died and I could not come because of that. He said, "you did not inform me otherwise I would have come to the funeral. Have you sought any other woman?" I said, "May Allah be merciful to you, who will marry me. I own only a couple of dirhams." He said, "I will get you married." I asked him in wonder if he would really do it and he said, "Yes." Then he praised and glorified Allah, invoked blessings on the Prophet ﷺ and married his daughter to me for a dower of two or three dirhams. I was so happy that I did not know what to do I went home. I was fasting that day. I brought my meal for the *iftar* comprising barley bread and olive oil. Suddenly there was a knock at my door. I asked, "Who is it?" I was told, "Sa'eed" and I thought of every Sa'eed I knew but not of Sa'eed ibn

Musayyib رحمه الله عليه, for, it had been forty years since he moved only between his house and the mosque. I opened the door to find Sa'eed ibn Musayyib رحمه الله عليه and I imagined that he was told of something (and had come to withdraw the proposal). I submitted, "O Abu Muhammad, you may have summoned me and I would have come." He said, "No, you are more rightful that I should come to you. You were unmarried and I got you married, so I did not like that you should spend the night alone. So, here is your wife!" She was standing behind him in line with him. He took her hand and sent her inside and shut the door. The girl fell down out of shyness. I locked the door, put the bowl in the shade of the lantern that she might not see it. I went up to the roof and called my neighbours. They came out and asked if everything was okay. I related to them all that had happened. They came to her. My mother too learnt of it and came to her and said to me, "It is forbidden to you to see my face if you touch her before I adorn her for three days." I waited for three days and when I met her, she was the most beautiful woman who knew the Quran more than anyone else and was aware of the Prophet's ﷺ sunnah more than others. She knew the rights of the husband better than anyone else. For a month, I did not go to Sayyid ibn Masayyib رحمه الله عليه. When I went, he was in his circle. I offered the salaam and he gave the reply and did not talk to me till the gathering lasted. When everyone was gone, he said, "How is the girl?" I said, "O Abu Muhammad, she is well. She is in a condition that friends like and enemies dislike." He said, "If you do not like anything of her then use the rod." When I returned home, he sent me twenty thousand dirham.

Talq ibn Ghanam narrated: Hafs went out with the intention to offer the *salah*. I was with him on a narrow path when a beautiful woman stood and said, "May Allah be good to the Qadi. My brothers have suffered because of me, so do get me married." Hafs looked at me and said, "O Talq, go and if the man who proposes to her is of equal status then marry them off but if he drinks wine then do not give her in marriage and if he is a Rafidi: then too do not marry her (to him)." I asked, "Why!" He said,

"A Rafidi regards three divorces as one and if he is intoxicated, he will divorce her without knowing it." (*Tuhfatul ulama* pp 890, 891)

Marriage only after guardian's permission

41..... (Sayyidah) Ayshah رضي الله عنها narrated that the Prophet ﷺ said, "If a woman marries without her guardian's permission then her marriage is void. It is void. It is void. If the man has the intimate relationship with her (according to Shari'ah) then she will get the dower against what she experience. If the guardians disagree among themselves then the kind is the guardian of one who has no guardian."

Commentary

Khattabi رحمه الله عليه wrote in *Mu'alim us-sunan*: The 'guardians disagree' means they disallow the marriage. If they are of equal rank then he will be relied upon who is the first to call for marriage provided the woman's good is kept in mind.

If the guardians disallow her to marry then it is as if the woman has no guardian. So, the kind is her guardian otherwise he has no right to guardianship in their presence.^①

Exhortation to give rights of husband

48..... Husayn ibn Muhsin narrated that his (paternal) aunt went to the Prophet ﷺ in connexion with some task. When she had finished with it, he asked her, "Do you have a husband?" She said, "Yes." He asked, "How are you with him?" She said, "I only reject what I cannot carry out of his command." He said, "Think about it, how you treat him because your husband is your Paradise or Hell." (*Nasa'i in al-Kubra* 86/2, *Ahmad* # 18524, *Haakim*, 2/189)

49..... Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "A

① But among the hanafis, marriage is valid without the guardian's permission: If the husband is not an equal then a guardian has the right to object. This is deduced from the verse of the Quran: *حَتَّىٰ تَبْكُ* *رُؤُوسَهُ* {until she married another husband - (2:230)}. As for the hadith, it is weak.

woman must not fast when her husband is present. However, she may fast with his permission." (Bukhari # 5192, Muslim # 1026, Abu Dawud # 2458, Tirmidhi # 782, Ibn Majah # 1761, Darami # 1721, Ahmad # 10117)

Commentary

Mubarakpuri wrote in Tuhfat ul-Ahwadhi: It means that her husband is in the same city. His permission may be in clear words or in figurative speech. Commentary on this hadith is as on # 17. So. According to a version if the husband of a woman is there then she can keep no optional fasts besides (prescribed) fasts of Ramadan without his permission. (Darami # 1720, Al-Bani # 395)

51..... Abu Sa'eed Khudri ؓ narrated: We were with the Prophet ﷺ when a woman came and said, "O Messenger of Allah, my husband beats me when I offer the salah and if I keep fast he compels me to break it and he offers the *fajr salah* after sunrise." Meanwhile Safwan ؓ also arrived. When the Prophet ﷺ asked him about it, he said that he beat her for the *salah* because she recited two (lengthy) *surahs* though he had disallowed her. The Prophet ﷺ said, "One *surah* is enough for the people." Safwan ؓ said about her fasts that he was a young man who could not curb his desire. The Prophet ﷺ said, "A woman should fast only if her husband permits her." As for his offering the *salah* of after sunrise, Safwan ؓ said that (they were a family who worked at night and) they could not wake up before sunrise. The Prophet ﷺ said, "When you wake up, offer the *salah*." (Abu Dawud # 2459, Ahmad # 11350, Al-Bani # 395)

Commentary

See against hadith # 19

52..... When Mu'adh ibn Jabal ؓ returned from Yeman, he said, "O messenger of Allah, I saw people in Yemen prostrating to each other. Shall we not prostrate to you?" He said, "Were I to command a human being to prostrate to another then I would command a woman to prostrate to her husband." (Ahmad # 21480)

53..... Qays ibn Sa'd ؓ narrated that he observed in Hirah

that its people prostrated before their king. He thought that Allah's Messenger ﷺ was more deserving of prostration. So, when he returned, he told him about that, but the Prophet ﷺ said, "Will you prostrate before my grave when you pass by it?" He replied in the negative and the Prophet ﷺ said, "So do not do it (now). If I commanded anyone to prostrate to a human being the I would command women to prostrate to their husbands because of their rights that women have to give." (Abu Dawud # 2149, Darami # 1463)

Make private life happy

54..... (This hadith is the same as # 4 narrated by Abdullah Ibn Umar ؓ.)

Commentary

The commentary too is the same as written down after hadith # 4.

55..... Shahr ؓ narrated that he heard (Sayyidah) Asma bint Yazid Ansariyah رضى الله عنها narrate that when once the Prophet ﷺ found a group of women sitting in the Masjid Nabawi, he gestured the (greeting) *salaam* with his hand and said, "Avoid rebelling with ingratitude for the blessings. Avoid rebelling with ingratitude for the blessings." One of the women submitted, "O Messenger of Allah, O prophet of Allah! I seek refuge in Allah from ingratitude to Him." He said, "Of course. Some of you remain unmarried for long. Then Allah gets her married and gives her children, the coolness of her eyes. But, when she gets angry, she swears that she had never had any good from her husband. This is ingratitude to Allah for his blessings - and rebellion with ingratitude the blessings." (Bukhari in Al-Adab wal Mufrad # 1048, Ahmad # 27042)

Protecting home of husband

56..... Abdullah ibn Umar ؓ narrated that he heard the Prophet ﷺ say, "Everyone of you is a supervisor and will be asked concerning his responsibility. The ruler is a 'shepherd' and will be asked about his subjects. A man is 'shepherd' over his family and will be asked about them. A woman is

supervisor over her husband's home and will be questioned concerning it. A servant is supervisor over his master's property and will be asked concerning it." The narrator, Ibn Umar ؓ, thought that he also said, "A man is supervisor and will be questioned about his charge." (Bukhari # 893, Muslim # 1829, Abu Dawud # 2928, Tirmidhi # 1705, Ahmad # 4481)

Commentary

Imam Nawawi رحمه الله عليه wrote in *Sharah Muslim* that the ulama say that the 'shepherd' or 'supervisor' is one who looks after, is honest and is responsible to keep his charge in correct order. Hence, each one is responsible to preserve and protect his charge in a just and fair manner and to keep it on a correct order and path relative to religious and temporal concerns.

Disallowed to meet non-Mahram

57..... Uqbah ibn Amir ؓ narrated that the Prophet ﷺ said, "Refrain from meeting women." An ansar *sahabi* ؓ asked, "O Messenger of Allah, what do you say of the close relatives of a husband?" He said, "The close relatives of a husband are death." (Bukhari # 5232, Muslim 2172, Tirmidhi # 1171, Darami # 2642, Ahmad # 16896)

Commentary

Imam Nawawi رحمه الله عليه wrote in *Sharah Muslim* that compared to others, the close relatives of a husband are more prone to commit sin and mischief because of the unhindered contact. These close relatives are other than the husband's father, grand father, son, etc. who are *mahram* for the woman, and may be alone with her. The hadith refers to his other relatives like brother, cousins, nephews, uncles, etc. They are not her *mahram*. Ibn A'rabi and Qadi Iyad expressed similar opinion.

58..... Abdullah ibn Amr ibn Aas ؓ narrated that some people of Banu Hashim came to meet (Sayyidah) Asma bint Umays رضي الله عنها who was the wife of Abu Bakr ؓ. When he came and found them, Abu Bakr ؓ did not like it and he reported that to the Prophet ﷺ, adding, "I have seen nothing

but good." The Prophet ﷺ said, "Allah has absolved Asma in this matter." Then he climbed the *minbar* (pulpit) and said, "After today no man must meet a woman whose husband is not present there, or he has another man, or two, with him." (Muslim # 2173, Ahmad # 6559)

59..... Abu Salim رحمه الله عليه narrated that Amr ibn Aas ؓ sought permission of (Sayyidah) Fatimah رضي الله عنها to enter the house. She gave the permission, but he asked if Ali ؓ was present. She said, "No," and he went away. He came back later and asked, "Is Ali ؓ there?" She affirmed that he was there, so he went in and Ali ؓ asked him, "What prevented you to come inside in my absence?" He said, "The Prophet ﷺ has prohibited us to meet a woman whose husband is not there." (Ahmad # 17368)

60..... The freedman of Amr ibn Aas ؓ narrated that Amr ibn Aas ؓ sent him to Ali ؓ to get his permission to meet (Sayyidah) Asma bint Umays رضي الله عنها. He gave him the permission. When Amr ؓ had met her, the freedman asked him about the permission and he said, "The Prophet ﷺ had disallowed us to meet women without the permission of their husbands." (Tirmidhi # 2779)

Commentary

Imam Mubarakpuri رحمه الله عليه wrote in *Tuhfat ul-Ahwadhi* (Sayyidah) Asma bint Umays رضي الله عنها was a member of Banu Kath'am. She was first married to Ja'far ibn Abu Talib ؓ. Then (after his martyrdom), she married Abu Bakr ؓ, then (after his death), she married Ali ibn Abu Talib ؓ. She was the foster sister of the mother of believers (Sayyidah) Maymunah bint Harith رضي الله عنها.

Protecting property of husband

61..... (Sayyidah) Ayshah رضي الله عنها narrated. Once Hind bint Utbah ibn Rabi'ah رضي الله عنها came to the Prophet ﷺ and submitted, "O Messenger of Allah, by Allah, there was a time when I did not like that any household on earth should be disgraced as I longed for your household to be disgraced, but now I do not like any household to be better than yours." She added, "Abu Sufyan is very niggardly. Will I commit a

sin if I take from his wealth and feed my children? He said, "If you give them according to custom then there is no sin."

(Bukhari # 7161, Muslim # 1714, Abu Dawud # 3532, Nasa'i # 5420, Ibn Majah # 2293, Darimi # 2259, Ahmad # 23597)

Commentary

Imam Nawawi رحمه الله عليه wrote in *Sharah Muslim*: We learn from this hadith that a man is responsible for the maintenance of his wife and young children. The maintenance implies their satisfaction though some *ulama* hold that the maintenance of the wife is two *mudd* per day if he is rich, one *mudd* and a half if he is of a middle class and one *mudd* if he is poor. (*Mudd* is a measure of weight.) When giving a ruling, a man may hear a non-mahram woman's argument, and the seeker of a ruling may mention such things as are normally disliked. If anyone does not spend on his young children, or is away from home, then a judge will permit the mother to spend from his wealth or borrow to spend on the children provided she is capable. Where Shari'ah has not placed a restriction, a person may observe the generally accepted custom. If a husband permits, or his permission is anticipated, then the wife may go out of the home. While Abu Hanifah رحمه الله عليه hold that a judgement cannot be passed against a person in absentia, Shafi'i رحمه الله عليه and the others hold that in cases involving rights of fellow men a judgement may be passed in absentia, it cannot be in matters about rights of Allah. However, in this case, Abu Sufyan رضي الله عنه was not absent from Makkah where this event took place, so this was not a judgement but an *ifta* or an edict.

Permission to give charity without being extravagant

62..... (Sayyidah) Ayshah رضي الله عنها narrated that the Prophet ﷺ said, "If a woman gives charity from the meal of the house without being extravagant then she will get her own reward and her husband his reward for having earned (the provision) and the in-charge (treasurer or store-keeper) will get a like reward." (Bukhari # 1425, Muslim # 1024, Abu Dawud # 1685, Tirmidhi # 672, Ibn Majah # 2294, Ahmad # 23651)

Commentary

Khattabi رحمه الله عليه said in *Mu'alim us-Sunan* that a woman's giving charity is dependant on her husband's permission in the light of this hadith. The Arabs used to authorise their wives or servants to serve guests from their property and to give to the poor and the neighbours. The Prophet ﷺ encouraged his *ummah* to continue the good practice.

63..... Abu Umamah Bahili رضي الله عنه narrated that he heard the Prophet ﷺ say during the sermon of the Farewell Hajj "No woman may spend anything from her husband's house without his permission." Someone asked, "O Messenger of Allah, may she not feed anyone too?" He said, "That is the best portion of our property." (Abu Dawud # 3565, Tirmidhi # 670, Ibn Majah # 2295, Ahmad # 21791, Al-Bani # 825)

Husband's permission for spending own property

64..... Abdullah Ibn Amr رضي الله عنه narrated that the Prophet ﷺ said, "A woman is not allowed to give anything as a gift without her husband's permission." (Abu Dawud # 3547, Nasa'i # 3757, Ibn Majah # 2388, Ahmad # 4018)

Commentary

Imam Khattabi رحمه الله عليه wrote in *Mu'alim us-Sunan*: Most jurists hold that if a woman does not err in giving charity, the permission is merely to keep the relations cordial and to keep the husband happy. We know that when the Prophet ﷺ commanded the women to give *Sadaqah*, one woman gave her ring and ear-ring without the permission of her husband.

65..... Wathilah رضي الله عنه narrated that the Prophet ﷺ said, "A woman is not authorised to spend much of her property without her husband's permission." (Al-Fawa'id # 182110, Al-Bani # 775)

Commentary

Shaykh Al-Bani رحمه الله عليه wrote. These ahadith make it clear that a woman cannot spend her own property without her husband's permission. This is the excellence Allah has

granted man over woman. However, a true Muslim must not leave his wife helpless and forbid her to spend even in such cases where neither of them stands to lose. Like in the case of a guardian whom a woman may take to the *qadi* if he creates unnecessary hurdles in her marriage, a wife may also take her husband to the *qadi* if he prevents her from spending on permitted causes. Hence there is no doubt on this account, it is only on the evils of spending.

66.....Abdullah ibn Yahya رحمه الله عليه (an offspring of Ka'b ibn Maalik رضي الله عنه) narrated that his (paternal) grandmother, Khayrah رضي الله عنها, wife of Ka'b ibn Maalik رضي الله عنه, came to the Prophet ﷺ to present her jewellery. She said, "I have given them as *sadaqah*." The Prophet ﷺ said, 'A woman is not allowed to spend without her husband's permission. Have you got Ka'b's permission?' She said that she had. The Prophet ﷺ summoned Ka'b ibn Maalik رضي الله عنه and asked him if he had given the permission to her to give her jewellery in charity and he said, "Yes." Then the Prophet ﷺ accepted it from her. (Ibn Majah # 2389)

Prohibition to undress except at husband's home

67..... Abu Malih Hazali رحمه الله عليه narrated that some women of Hims or Syria came to (Sayyidah) Ayshah رضي الله عنها. She said to them, "Your women go to the public baths while I have heard the Prophet ﷺ say that if a woman undress anywhere other than her husband's home then she tears off the screen between her and Allah." (Abu Dawud # 4010, Tirmidhi # 2803, Ibn Majah # 3750, Darimi # 2651, Ahmad # 24879)

Commentary

Khattabi رحمه الله عليه wrote in *Mu'alim us-Sunan*: A woman is bound to observe the veil and preserve her modesty lest any stranger look at her. Even when she is alone, a woman must not bare her *satr* (that which she must conceal). In a public bath, she will bare her body and thus tear the screen.

Allamah Tibi رحمه الله عليه said that this command is given because Allah has made the dress to cover the body. This is the dress of *taqwa* (righteousness). If she does not fear Allah

then she tears off the garment of modesty between her and Allah.

Merit of work in husband's home

68.....Ali رضي الله عنه narrated that because of use of the handmill, (Sayyidah) Fatimah رضي الله عنها fell ill. When they learnt that some captives were brought to the Prophet ﷺ, she went to him to ask for a servant. But she could not muster courage to tell him anything. She confided with (Sayyidah) Ayshah رضي الله عنها who conveyed her message to this Prophet ﷺ. He went to their house but they had retired to rest. They prepared to get up, but he said, "Stay where you are." (He sat between them) Ali رضي الله عنه could feel the cool of his feet on his chest. He said, "let me teach you something better than what you have asked. When you retire, recite thirty-four times الله اكبر (Allahu Akbar), thirty three times الحمد لله (al hamdu lillah) and thirty three times سبحان الله (subhan Allah). This is better for you than what you demand." (Bukhari # 3113, Muslim # 2727, Abu Dawud # 5062, Ahmad # 742)

Sincere service of Asma bint Abu Bakr رضي الله عنها

69..... (Sayyidah) Asma bint Abu Bakr رضي الله عنها narrated: When Zubayr رضي الله عنه married me, he had no property and no slave. He only had a camel to fetch water and a horse. The fodder for the horse and feeding it was my responsibility. I also brought water, and mended the bucket. I also kneaded flour but I could not bake bread well and my ansar neighbours baked it for me. They were very sincere. The Prophet ﷺ had given some land to Zubayr رضي الله عنه and I went there to pick up date-stones which I carried on my head. This land was about two miles away from my house. One day, as I was carrying them. I met the Prophet ﷺ on the way. He was accompanied by some ansar sahabah رضي الله عنهم. He called out, "Ukh Ukh" to make his camel kneel down that he might make me sit behind him. But, I was ashamed of going with them and I thought of Zubayr's modesty. He had a great self-respect. The Prophet ﷺ understood that I was shy and he carried on ahead (without taking me along). When I was home, I told Zubayr رضي الله عنه of this. He said, "I am more

pained at having to put the burden of the date-seeds on your head. If you had sat down with the Prophet ﷺ that was not as shameful.: Later, Abu Bakr ؓ sent to me a slave to look after the horse for me. It was as though he liberated me.

(Bukhari # 5224, Muslim # 2182, Ahmad # 26397)

Commentary

Ibn Hajar رحمه الله wrote in *Fath al-Bari* that (Sayyidah) Asma رضي الله عنها meant that they did not possess anything of worth besides the camel and horse, otherwise they did own a house, some clothing, provision and trade merchandise. The manner of her saying implies that the land did not belong to Zubayr ؓ but was a grant of the Prophet ﷺ and he was the owner of the profit therefrom and that is why she did not mention it.

The scholar of hadith Imam Dawudi رحمه الله said that she was married before *hijrah* in Makkah and Abdullah ؓ was in her womb when she migrated and Zubayr ؓ did not possess a camel or a horse in Makkah. But, he is mistaken. There is no evidence of that. And, indeed, in Madinah he did have a horse that he rode in the Battle of Badr. Similarly, he may have brought the camel from Makkah. According to a version, she looked after the horse which work was much burdensome and she crushed the date-stones for the camel.

Her words that she kneaded flour are evidence that they did possess provision too but the ownership of such things was not of significance. If they had no property then they would not have possessed flour too. According to a version, they did have trade merchandise and Zubayr ؓ did present to the Prophet ﷺ and Abu Bakr ؓ cloth when he returned from Syria.

As for the land, the Prophet ﷺ had received it from Banu Nadir as *fa'i* in their early days in Madinah.

As for Zubayr's ؓ suggestion that her accepting the Prophet's ﷺ offer to sit down on the camel was not as much shameful, he meant that carrying the load of date-stones from afar was more a matter of shyness than her sitting on the camel. She had to do this work because her father and

her husband were occupied in preparing for the *jihad* in Allah's path. So, he could not attend to household tasks and could not afford a domestic help for her. Everywhere, the men were engaged in helping Islam.

Abu Bakr ؓ sent her a slave to help her out. According to a version, the Prophet ﷺ received some captives and he sent one of them to her through Abu Bakr ؓ.

According to a version in Muslim, She sold the slave and gave away the proceeds in charity. Thus, she showed that she was independent of a slave.

This narration shows that a woman is bound to attend to all tasks in her husband's home. The ulama say that a woman is not bound to do it, and such things are done in cases of dire need. We have the example of (Sayyidah) Fatimah رضي الله عنها, in an earlier hadith, asking for a servant.

This event took place before the command of the veil was enforced.

Imam Nawawi رحمه الله said that this kind of work and household work are pious deeds. The woman shows favour on man thereby. She is not bound to do them and no sin accrues on her if she does not do them. Man is responsible for these tasks. She does it voluntarily. Two things are necessary for her to do. (1) Permit her husband her self and (2) Always remain in his house.

Obedience to husband in what is permitted

70..... Abu Hurayrah ؓ narrated that someone asked the Prophet ﷺ about the best woman. He said, "(She is the one who) when her husband sees her, he is happy. When he commands her, She obeys. And she does not oppose him in what he does not like about her and his property." (Nasa'i # 3231, Ahmad # 7373, Mustadrak Haakim 2/161)

Commentary

Imam Sindi رحمه الله wrote in *sharah sunan Nasa'i* that the husband becomes happy because of her beauty and manners, or because of obedience to Allah and righteousness.

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71..... Qays ibn Talq ؓ narrated on the authority of his father Talq ibn Ali ؓ that the Prophet ﷺ said, "When a man calls his wife for something, she must come to him immediately, even if she is at the oven." (Tirmidhi # 1160, Ahmad 4/22-23, Ibn Hibban 1295, Al-Bani # 1202)

Commentary

Mubarakpuri رحمه الله عليه wrote in *Tuhfatul Ahwadhi*: This refers to the need that a man can have from his wife, the sexual intercourse.

Ibn Malik رحمه الله عليه said that the condition is implied that she was cooking for him and he was willing to suffer loss of his property thereby. The loss is better than his committing adultery. (al-Mirqah)

72..... Zayd ibn Arqam ؓ narrated that the Prophet ﷺ said, "When a husband calls his wife, she must respond to him even if she is riding on the saddle." (Bazzar # 155, Al-Bani # 1203)

73..... Mu'adh ibn Jabal ؓ narrated that the Prophet ﷺ said, "If a wife hurts her husband then his wife in Paradise who has white, large eyes, says, "Do not hurt him. May Allah ruin you. He is only a temporary guest with you. Soon he will leave you and come to me." (Tirmidhi # 1174, Ibn Majah # 2014)

Refrain from disobeying husband

74..... Ibn Abbas ؓ narrated that the Prophet ﷺ said, "The *salah* of three people does not go above their heads even by a span: (1) a man who leads the people in the *salah* while they do not like him, (2) a woman who passes the night while her husband is displeased with her, and (3) the two Muslim brothers who sever ties of relationship with one another."

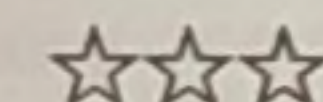
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Imam Sindi رحمه الله عليه wrote in *sharah sunan Ibn Majah*: The use of the word 'night' implies that the wife does not respond to her husband's invitation for the intimate relationship. As for the breaking of bonds of relationship, if it is what is disallowed by religion then the *salah* (of the concerned people) will not go beyond their heads.

75..... Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "When a man invites his wife to his bed and she refuses to come and he goes through the night in anger then the angels curse her till dawn." (Bukhari # 3237, Muslim 1436, Abu Dawud # 2141, Darami # 2228, Ahmad # 9379)

76..... Abdullah ibn Amr ibn Aas ؓ narrated that the Prophet ﷺ said, "Allah will not look at the woman with a merciful sight who is ungrateful to her husband though she is not independent of him." (Nasa'i in *sunan al-Kubra* 1/84/1, Al-Bani # 289)

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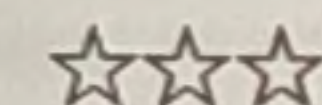
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ASKING FOR DIVORCE WITHOUT REASON

78.....Thawban ؓ narrated that the Prophet ﷺ said, "If a woman seeks a divorce from her husband without any reason then even the fragrance of Paradise is forbidden to her." (Abu Dawud # 2226, Tirmidhi # 1187, Ibn Majah # 2055)

Commentary

Imam Mubarakpuri رحمه الله عليه wrote in *Tuhfatul Ahwadhi* that the woman will be prevented from going to Paradise. Perhaps the hadith sounds the warning to disclose the seriousness of the misdeed. Or, it says that at one time she will not smell the fragrance too while the pious people will smell it right from the beginning. Or, she will not smell it at all. Mulla Ali Qari رحمه الله عليه said that it is possible that she will not smell the fragrance even if she enters Paradise.

Prohibition to get someone divorced

79..... Abu Hurayrah ؓ narrated that the Prophet ﷺ disallowed that a woman should be married off the husband of the paternal or maternal aunt, and that a woman should seek her sister's divorce that she might benefit from her share. "Surely Allah is He Who provides sustenance." (Muslim # 1408)

Commentary

Imam Nawawi رحمه الله عليه wrote in *sharah Muslim*: The Prophet ﷺ forbids a woman to incite a man to divorce his wife so that she may take her place and enjoy her provision, leisure and married life. She may be her real sister or sister-in-religion.

Asking for *Khula'* without reason

80..... Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "Woman who seek divorce and *Khula'* from their husbands for no reason are hypocrites" (meaning, they are not of those who will go to Paradise straight way). (Nasa'i # 3461, Ahmad # 9094, Al-Bani # 632)

Commentary

Endure hardship

Ibn Jawzi رحمه الله عليه stated that woman must endure her husband's hardship like a slave. A female slave was showered with praise in the court of Abdul Malik ibn Marwan. When she was brought to him, he asked her about it. She said, "I never let myself forget that I am your slave." Abdul Malik said, "This excellence itself offsets your price."

Teach daughter the husband's rights

Parents must teach their daughter of the rights of her husband.

Amr ibn Sa'eed ؓ narrated that Ali ؓ was severe on (Sayyidah) Fatimah رضي الله عنها who said, one day, "I will surely complain to the Prophet ﷺ about you." So, she went to him and Ali ؓ followed her and stood aside to hear their conversation. When she complained to the Prophet ﷺ, he said, "O my dear daughter listen carefully and understand. A woman is not a good wife unless she fulfils her husband's desires." Ali ؓ stood quiet. When she returned, he said, "In future, I will not do anything that you dislike.: She reciprocated his sentiments saying. "I too will not do what you do not like."

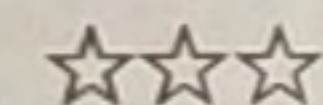
When a saintly man married his daughter and the time of sending her off came, he advised her, "My dear daughter, it is more right that women teach you manners but I, too, am bound to teach you. Become a slave for your husband and he will become a slave for you. Do not be so near to him that he makes you fed up, but do not be so far away that you become a burden on him and he on you. Turn for him like I said to your mother:

خذى العفومنى تستديمى مورتي ولا تنطقى فى سورتى حين اغضب

فانى رايت الحب فى القلب والاذى اذا اجتماع الحب يذهب

(Forgive me that our love may endure Curse not my character when I am in anger. When love and hurt are in the heart Together, love is driven out.)

It is the duty of an intelligent woman to appreciate a pious, kind husband and make him happy. If not, then remember that one gets fed up of good things, so the more likely that he is fed up of a bad thing.



WOMAN'S SOCIAL LIFE

Disallowance to go to public baths

81..... Jabir رضي الله عنه narrated that the Prophet ﷺ said, "He who believes in Allah and the Last Day, his wife must not go to the public bath. He who believes in Allah and the Last Day, must not go to the public bath without his lower garment. And, he who believes in Allah and the Last Day must not sit at a meal where wine is served." (*Tirmidhi # 2801, Ahmad # 14241*)

82..... Umar ibn Khattab رضي الله عنه narrated that he heard Allah's Messenger ﷺ say, "He who believes in Allah and the Last Day must not enter the bath without his lower garment. And the woman who believes in Allah and the Last Day must not enter the public bath." (*Ahmad # 126*)

83..... This hadith is the same as # 35 and # 67.

Commentary

The commentary is the same as the one for hadith # 67.

84..... Umar رضي الله عنه said that it is not allowed to a believing woman to go to a public bath unless she is afflicted with an illness because he had heard (Sayyidah) Ayshah رضي الله عنها narrate that she had heard the Prophet ﷺ say. "The woman who removes her head covering at any place other than her husband's home tears off the screen of modesty between her and Allah." (*Ibn Muflih al-Hanbali in Aadam ash-Shari'ah*)

Wahb Kinani's رحمة الله عليه wife, (Sayyidah) Mahrah said that they visited (Sayyidah) Ayshah رضي الله عنها who asked them if they went to the public bath. When they answered in the affirmative, she asked her female slave to show them the exit politely.

85..... Abdullah ibn Amr رضي الله عنه narrated that the Prophet ﷺ said, "Soon you will conquer the lands of the *ajam*. You will find there rooms called 'hammam' (baths). Men should not go there without their lower garments and should not allow women to go there unless they are sick or experiencing post child-birth bleeding." (*Abu Dawud # 4011, Ibn Majah # 3748*)

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Commentary

The commentary is the same as the one for hadith # 67.

84..... Umar ؓ said that it is not allowed to a believing woman to go to a public bath unless she is afflicted with an illness because he had heard (Sayyidah) Ayshah رضى الله عنها narrate that she had heard the Prophet ﷺ say, "The woman who removes her head covering at any place other than her husband's home tears off the screen of modesty between her and Allah." (*Ibn Muflih al-Hanbali in Aadam ash-Shari'ah*)

Wahb Kinani's راحة الله عليه wife, (Sayyidah) Mahrah said that they visited (Sayyidah) Ayshah رضى الله عنها who asked them if they went to the public bath. When they answered in the affirmative, she asked her female slave to show them the exit politely.

85..... Abdullah ibn Amr ؓ narrated that the Prophet ﷺ said, "Soon you will conquer the lands of the *ajam*. You will find there rooms called '*hammam*' (baths). Men should not go there without their lower garments and should not allow women to go there unless they are sick or experiencing post child-birth bleeding." (*Abu Dawud # 4011, Ibn Majah # 3748*)

Commentary

Ibn Jawzi رحمه الله عليه said; The *ulama* have prohibited the women to enter the public bath unless they suffer an illness that can be cured only in the bath, or they need to bathe to purify after menstruation or lochia, or a bath is necessary in winter and warm water is not available elsewhere.

Women of our times may find it difficult to abide by this command because they have been using the *hammam* for long, but the Arab and other women who have never known it will find it easy to abide. The reasons for the harshness of the command are that it involves going to a stranger's place and exposing oneself to risk and baring the *satr* while there is no assurance that the place is perfectly screened. But, if a woman is safe from these risks then it is allowed to go to the *hammam* without demur. If there is no need to go there then her going is extremely disliked. If she needs to go and is safe of risks then she may go there but she is not allowed to see another woman's sexual organs or to show hers. (*Aadab ush Shariah*)

The *satr* of a woman before another woman is the same as the *satr* of a man before another man - from the navel to the knees. Many ignorant women bare it, or part of it, before a mother, sister or daughter on the plea of close relationship with the women.

Qays ibn Harith رحمه الله عليه observed that Umar ibn al-Khattab رضي الله عنه wrote to Abu Ubayd رضي الله عنه: "To proceed, I have learnt that some Muslim women go with the Jew and Christian women to the public bath. Ask them to cease because a woman believing in Allah and the Last Day is not allowed to look at the *satr* of any other woman except of her own religion." He meant the portion between the navel and the knees, but not the sexual organs which only a husband may see.

A *mahram* man is allowed to see those limbs of his *mahram* woman which are normally left open like the face, palms, feet and calf.

Imam Ahmad ibn Hanbal رحمه الله عليه asserted that he considered it *makruh* for a man to see his mother's or sister's chest or calf. If a free woman becomes owner of a slave then

the slave is not *mahram* for her and he cannot see those of her limbs that a *mahram* may see. He cannot remain with her alone nor travel with her.

It is *makruh* for non-*mahram* men to hear the voice of women who are not *mahram* save so much as is necessary, because even the voice can become a means of mischief. Women, too, must be careful of that.

Avoid contact of bodies

86..... Abdullah رضي الله عنه narrated that the Prophet ﷺ said, "No woman must touch her body to another woman's in such a way that she is able to describe her to her husband as though he sees her." (*Bukhari* # 5240, *Abu Dawud* # 2150, *Tirmidhi* # 2792, *Ahmad* # 3659)

Commentary

Mubarakpuri رحمه الله عليه wrote in *Tuhfatul Ahwadh* that a woman must not touch another woman in such a way that she gets the feel of her body contours and texture and can describe them to her husband vividly. Imam Qabasi رحمه الله عليه said that this hadith is the base of Imam Maalik's رحمه الله عليه decision to shut off means to sin. The husband may be tempted to have the described woman and to divorce his wife for that. Imam Tibi رحمه الله عليه said that a woman must not look at another woman in such a way that she also touches her and gets an idea of her body to describe it to her husband. However, if she does not describe her to her husband then she is allowed to touch her because the prohibition is for both things together.

Free-mixing with men disallowed

87..... Ali رضي الله عنه narrated, "have you no shame that your women come out of the house."

According to a version he said, "Are you not ashamed or is not your self respect aroused or are you not angered that I have learnt that your women go to the markets and mingle there with strong, heavy men." (*Ahmad* # 1121)

88..... (Sayyidah) Aishah رضي الله عنها narrated, "If, in the Prophet's ﷺ times, women had become like they are today

then he would have disallowed them (to go out of home) just as the women of Banu Isra'il were disallowed." (Bukhari # 869, Muslim # 445, Abu Dawud # 569, Maalik # 467, Ahmad # 24081)

Abdullah ibn Abbas ؓ narrated that in the times of the Prophet ﷺ, Abu Bakr ؓ, Umar ؓ and Uthman ؓ, young and old women went for the eed salah. When Sa'eed ibn Aas رحمه الله عليه asked Ibn Abbas ؓ about it, he suggested that young women should be prohibited from going out of homes. So, he had a crier proclaim that they should not go out.

Excellence of spending on children

89..... (Sayyidah) Umm Salamah رضي الله عنها narrated that she submitted. "O Messenger of Allah, if I spend wealth on the children of Abu Salamah ؓ - though they are my children too - then will I get a reward?" He said, "If you spend on them you will get a reward." (Bukhari # 1467, Muslim # 1001, Ahmad # 25970)

Commentary

Ibn Hajar رحمه الله عليه wrote in Fath al-Bari that (Sayyidah) Umm Salamah رضي الله عنها was the wife of Abu Salamah ؓ before the Prophet ﷺ married her after his death. Her children from Abu Salamah ؓ were: Amr, Muhammad, Zaynab and Darrah رحمهم الله.

90.....(Sayyidah) Asma bint Abu Bakr ؓ narrated that she submitted, "O Messenger of Allah ﷺ, in my house my only possessions are what Zubayr ؓ has given me. May I spend out of it?" He said, "Yes. Do not cease to give provision in charity else your provision will be stopped." Once he said, "Do not give counting the while otherwise your reward will also be counted out to you." (Bukhari # 1433, Muslim # 1029, Abu Dawud # 1699, Nasa'i # 2550)

Commentary

Ibn Hajar رحمه الله عليه wrote in Fath ul Bari: "The hadith disallows us to reduce charity for fear of reduction in wealth because that erases the blessing. Allah rewards charity without any kind of reckoning. Therefore one must not

count one's charity. If anyone likes to have from Allah from an unexpected source then let him spend without counting. Some *ulama* say that one must not hoard wealth otherwise Allah removes the blessing or will call for a reckoning on the day of resurrection.

91..... Umamah Bahili ؓ narrated that he was with a company of muhajirs and ansars one day. They sent a man ahead to (Sayyidah) Ayshah رضي الله عنها to seek permission to meet her. Then they presented themselves to her. She narrated that a beggar come to her one day when the Prophet ﷺ was at home. She gave instructions that he should be given something, but then summoned (the servant) and saw what it was. The Prophet ﷺ said, "O Ayshah, do you intend that you should know about everything that enters your house or goes out of it?" She said, "Yes." He said, "Ayshah, do not do it. If you count before you spend then Allah will count the reward He gives you." (Abu Dawud # 1700, Nasa'i # 2549)

Adultery is bad

92..... Abdullah ؓ narrated that the Prophet ﷺ said, "No one has more self-respect than Allah. Hence, He has forbidden immorality. And no one likes to be praised more than Allah does." (Bukhari # 5220, Muslim # 2560, Tirmidhi # 3530, Daruqutni # 2275, Ahmad # 3605)

93. Samurah ibn Jundub ؓ narrated that whenever the Prophet ﷺ finished the salah, he turned his face towards the congregation and asked if anyone had seen a dream. If anyone did see one, he would narrate it and the Prophet ﷺ would say. "Masha Allah." One day, he asked as usual and then when no one had had a vision, he ؓ said, "I dreamt tonight that two men came to me and led me by my hand to a sacred place. We passed by a pit like an oven. The top of it was narrow and the bottom was wide, a fire burnt beneath it. When the fire become fierce, those people (who were inside) rose up so high that they seemed to come out but when it grew less fierce, they went down. They were nude men and women. I asked the (two) angels, 'who are they?' They asked me to keep walking. They said (later), 'The

people you saw in the pit were the adulterers and fornicators." (Bukhari # 1386, Ahmad # 19590)

94..... Abu Hurayrah ؓ narrated that when the verse of la'an (curse) was revealed, the Prophet ﷺ said, "If a woman gives birth though a wrong genealogy to someone among a people who is not one of them then she will get nothing from Allah (of religion or mercy) and He will never admit her to Paradise. And, if anyone rejects his own children though he knows that they are his then Allah will distance him from His mercy and, on the day of resurrection, He will disgrace him before all people, the earlier ones and the latter." (Abu Dawud # 2263, Nasa'i # 3481, Darimi # 2238)

Commentary

Khattabi رحمه الله عليه wrote in *Mu'alim as-Sunan* that the woman would first receive the punishment before being admitted to Paradise, But, if she is a disbeliever then she will never be admitted to Paradise.

Homosexuality disallowed

95..... Wathilah ibn Asqa' ؓ and Anas ibn Maalik ؓ bore testimony that the Prophet ﷺ said, "The Last Hour will not come before a man enjoys sex with other men and a woman with other women. Women's touching one another's vagina together and enjoying is adultery." (Majma' az-Zawai'd 6/256)

Wathilah ؓ narrated that the Prophet ﷺ said, "If women touch one another's sexual organ together then that is their adultery." (az-Zawajir)

Ibn Aqil رحمه الله عليه said that when women take to enjoying one another, they must not be allowed to stay alone. They do not attract the *hadd* but *ta'zir*. It is like a man enjoying another man without his penis. (Matalib ula an-nahi 6/221, Mughni 9/61)

Disallowed to adopt resemblance to men

96..... Abdullah ibn Abbas ؓ narrated that the Prophet ﷺ cursed the women who adopt resemblance to men, and (he cursed) the effeminate men. He commanded that they should be turned out of the homes. He named a man whom the

Prophet ﷺ expelled and a woman whom Umar ؓ expelled. (Bukhari # 5886, Abu Dawud # 4930, Tirmidhi # 2285, Barani # 2649)

Commentary

Khattabi wrote in *Mu'alim us-Sunan* that 'women resembling men' means resembling them in appearance, dress, etc. not in knowledge and learning. They can have opinions like men.

The effeminate men should be expelled from the localities and neighbourhoods. They should not be allowed to meet women who should observe the veil before eunuchs too. The command is identical for castrated men.

97..... Abdullah ibn Abbas ؓ narrated that the Prophet ﷺ cursed the men who take up resemblance to women and the women who take up resemblance to men. (Bukhari # 5886, Abu Dawud # 4097, Tirmidhi # 2784, Ibn Majah # 1904, Ahmad # 2263)

Commentary

Tabari رحمه الله عليه said that men and women should not wear dress peculiar to each other, nor assume manners of the other sex. However, mode of dress differs from place to place and in some areas dress of men and women is not much different. A woman is distinguished through the veil, It is disallowed to assume manners of gait, speech etc. of the other sex intentionally, but if one is naturally so inclined then he or she must try to correct it. If they do not try but keep it up then they are also blamed particularly if they seem to be happy with that.

Imam Nawawi رحمه الله عليه does not include the born effeminate, but they must try to correct their style. If they are unable to correct then there is no blame on them. Allamah Tabari رحمه الله عليه based his argument on the fact that the Prophet ﷺ did not forbid eunuchs to move freely among women until he heard from one of them exaggerated words of praise for women. Thus, one who resembles the other sex by birth is not to be blamed.

Also, it is not wrong to adopt resemblance in good things. The curse on them from the Prophet ﷺ is of two kinds. (1) to curse by way of reproach and this is not without risks

because curse on a sin implies that it is a grave sin, (2) to curse because of loss in some work; in this case, it is a mercy on the person if he does not deserve it. Imam Muslim رحمه الله عليه said that such a person alters Allah's creation, like the woman who applies, false hair.

98..... Ibn Abu Mulaykah ؓ narrated that someone asked (Sayyidah) Ayshah رضي الله عنها about a woman who wore men's shoes. She said that the Prophet ﷺ had cursed the woman who assumes masculine style. (Abu Dawud # 4099)

99..... Abu Hurayrah ؓ narrated that the Prophet ﷺ cursed effeminate men who adopt resemblance to women, and women who adopt resemblance to men, and one who travels all alone in the wilderness (desert). (Ibn Majah # 1903, Ahmad # 7795)

100..... Abu Hurayrah ؓ narrated that the Prophet ﷺ cursed men who wear women's dress and women who wear men's dress. (Abu Dawud # 4098, Ahmad # 8110)

101..... (Sayyidah) Hamnah bint Jahsh رضي الله عنها was told that her brother was martyred. She said, "May Allah have mercy on him. We belong to Allah and to Him is our return." Then she was told of her husband martyrdom. She became restless and exclaimed. 'O Grief!' The Prophet ﷺ remarked, "A woman has a share of love for her husband as she has for nothing else." (Ibn Majah # 1590)

Exhortation to train little girls

102..... (Sayyidah) Ayshah رضي الله عنها narrated that the Prophet ﷺ said, "If anyone faces a trial because of daughters and he shows patience then these daughters will be a means of rescue from Hell for him." (Bukhari # 1418, Muslim # 2629, Tirmidhi # 1913, Ahmad # 23535)

103..... Abu Sa'eed Khudri ؓ narrated that the Prophet ﷺ said, "He who has three daughters or three sisters whom he treats well will go to Paradise." (Abu Dawud # 5247, Tirmidhi # 1912)

104..... Jabir ibn Abdullah ؓ narrated that the Prophet ﷺ said, "If anyone has three daughters and he gives them a shelter, has mercy on them and raises them up then certainly

Paradise becomes his right." Someone asked, "O Messenger of Allah, what if he has two?" He said, "Even if he has two then Paradise becomes his right." The narrator said that the people thought that if someone had asked about one daughter then the Prophet ﷺ would have said the same thing for raising up one daughter. (Ahmad # 13835, Al-Bani # 2679)

105..... Abu Wa'il ؓ narrated that the Prophet ﷺ said, "If a person has a daughter whom he teaches good manners and gives her the best teaching and training and spends on her from the bounties of Allah then the daughter will become for him an obstacle and a screen from Hell." (Tabarani, Kharaiti, from Ibn Mas'ud ؓ.)

106..... Uqbah ibn Aamir Juhanni ؓ narrated that the Prophet ﷺ said, "If anyone has three daughters and he shows patience for them and feeds them and clothes them according to his ability then they will become a means of rescue from Hell."

Excellence of attending to domestic chores

107..... Anas ibn Maalik ؓ narrated that some women came to the Prophet ﷺ and said, "O Messenger of Allah, men have taken away reward for *jihad* in Allah's path. What kind of deed is there for us through which we may get the reward for *Jihad* in Allah's path." He said, "For any of you to attend to household chores is equal to *jihad* in Allah's path." (Abu Yala, Bazzar, Majma' az-Zawaid 4/303)

Protecting rights of neighbours and exchange of gifts

108..... Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "O Muslim women! Let none of you think little of any gift of her neighbour, even if it is a dry bone of a sheep." (Bukhari # 6017, Muslim # 1030, Tirmidhi # 2131, Ahmad # 7537)

Commentary

Ibn Hajar رحمه الله عليه stated in *Fath al-Bari* that it is not that anyone gives such gifts as trotters but this is an example.

Like the receiver, the giver of a gift should not think little of the ordinary item she has. Both the giver and receiver must not look at the gift with disdain. The hadith encourages exchange of gifts.

Abortion is a crime

Ibn Jawzi رحمه الله عليه said that the objective of marriage is to procreate but not every semen produces a child. Hence, to intentionally terminate pregnancy is to oppose the wisdom of marriage. If this is done before soul is blown in the foetus then it is a major sin because the child was about to become perfect, but the sin is lesser than it would have been if the soul had been blown into it. If the abortion is done after the soul was blown then it would be like killing a believer. Allah says:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

And when the girl-child buried alive is questioned. (81:8)

(Zad ul-Masir, Qurtubi)

Juwayriyah ibn Asma narrated that his paternal uncle said: "I travelled in the company of some people to perform the *hajj*. We encamped on the way. There was a woman with us. She had gone to sleep, but woke up suddenly. Behold! a snake had wrapped itself around her, it's head and tail connected between her breasts. We were scared and we resumed our journey. The snake did not leave her. It did not kill her but when we were in the limits of Makkah, the snake released her and crawled quickly into the sacred territory. After performing the *hajj*, we came back to the same spot where the snake had first appeared. It came again and when it whistled, a great many snakes rushed in and stung the women kill only her bones remained. I asked the girl who had accompanied her to throw light on the woman. She said, 'This woman had committed indecency three times. Every time she conceived a child and delivered him, she kindled the oven and throw the child into it.'"

Merits of patience on commands concerning the hereafter

109..... Abu Sa'eed Khudri ؓ narrated that some ansars requested the Prophet ﷺ for something, one day. He gave it

to them. They asked him again and he gave again. (They kept asking) till when he had nothing to give, he said, "I have nothing of worth with me that I may have concealed from you. If anyone refrains from asking then Allah keeps him content. If anyone hopes to be self-sufficient then Allah keeps him independent (of others). And, if anyone exercises patience then Allah gives him patience, and no one is given anything better and larger than patience." (Bukhari # 1469, Muslim # 1053, Abu Dawud # 1644, Tirmidhi # 2024, Nasa'i # 2588, Maalik # 1880, Darami # 1646, Ahmad # 10707)

Commentary

Imam Khattabi رحمه الله عليه wrote in *Mu'alim us Sunan* that we learn from this hadith how generous the Prophet ﷺ was and that one who asks may be encouraged not to ask. But, we also learn that when faced with a need, one may ask though it is better to exercise patience. Allah will grant such people. If anyone is content then Allah makes it easy for him to accept Allah's decree. True richness comes from the heart. The Prophet's ﷺ saying begins with a general statement and narrows down to a specialised advice. Patience is exercised both in obedience and in refraining from disobedience. People are taught to complain only to their Lord.

Ali ؓ said to Asha'th ibn Qays رحمه الله عليه, "If you will not show patience with faith and hope of reward then you will endure grief like animals and receive comfort."

Hakim رحمه الله عليه wrote to a grief stricken, "Your blessing is lost, but do not lose the reward you get against the loss." He also said, "Impatience will not get back what is lost. But, being pleased with hardship makes things easy."

A wise man said, "The wise does on the first day of distress what the foolish does on the fifth day." (Zawajir of Ibn Hajar Haythmi 1/162 and Al-Kaba'ir of Dhahabi p 208)

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Ibn Jawzi رحمه الله عليه said that it is certain that (passing) time softens the hardship. This is why Shari'ah suggests patience at the outright, at the first blow of a difficulty.

110..... Anas ibn Maalik ؓ narrated that the Prophet ﷺ passed by a woman who was weeping at a grave. He said to

her, "Fear Allah and be patient." She (did not know him and) said, "Go away from me. You are not afflicted with the distress that I face, so do not know about it." Someone told her that he was Allah's Messenger ﷺ. So, she came to him and found no door-keeper at his house and said, "I had not recognised you." He said, "Patience is at the first (stroke of) grief." (Bukhari # 1283, Muslim # 962, Abu Dawud # 3124, Tirmidhi # 988, Nasa'i # 869, Ibn Majah # 1596, Ahmad # 12049)

Commentary

Ibn Hajar رحمه الله عليه wrote in *Fath Bari* that the woman had not recognised the Prophet ﷺ. So, she was surprised at not finding a door keeper at his house. Besides, he did not walk conspicuously among people, so she could not know. Moreover, her grief was terrible, so she could not think clearly.

Imam Khattabi رحمه الله عليه said that a man does not earn a reward for the hardship but for facing it with patience.

Ibn Batal رحمه الله عليه said that a painful hardship and loss of reward can never be found together.

This hadith shows that the Prophet ﷺ did not take the woman to task for going to the graveyard though asked her to exercise patience. We also find here an excellent example of his humbleness. He was mild with the ignorant, compassionate with the afflicted and accepted her excuse. He did not lag behind in enjoining piety. He never had a door keeper to keep away supplicants.

Extraordinary examples of patience demonstrated by women

(1)..... Aban ibn Tha'lab narrated that the son of a desert woman was sick, and died. She shut his eyes and moved back to say, "This child has worn the garment of security. Blessings are showered on him and is focused with a merciful sight that is unending. It is not now correct that, before the knot on his shroud loosens and he is lowered down to his place, he should not be allowed to rely on himself." The man said, "We always thought that women lack patience. But, indeed, your patience is mighty."

(2)..... The son of Manfusah bint Zayd Khuwaris died in her lap. She muttered, "By Allah, your preceding me is dearer to me than my association with the world. And that I show patience on your death is more difficult than being impatient. If your separation causes a longing then the reward that I get because of you is better than your separation."

(3)..... A man in Busra saw a woman and was captivated by her beauty. He remarked, "I have not seen such beauty till today. Certainly, it speaks of fewer sorrows." The woman heard him and exclaimed, "O slave of Allah, I face such grief as no human being can face." He asked, "How can that be?" She said, "One day, my husband slaughtered a sheep. My elder son who was playing with the younger said, 'Come I will show you how father did it.' The younger lied down and the elder slaughtered him, but when he shrieked, fled, in fear, to the mountains where the wolf devoured him. My husband went out to search for him. Thirst overtook him and he died. Time has left me alone to myself." He asked, "how did you exercise patience on this painful event?" She said, "If I could find a solace through impatience than I would never be sad for them." (Ahya ud-Din of Imam Ghazali رحمه الله عليه)

Tears may be shed for the dead, but no wailing

111..... Abdullah ibn Abbas ؓ narrated: When Uthman ibn Maz'un ؓ died, his wife said, "O Ibn Maz'un, glad tidings of Paradise to you." The Prophet ﷺ looked at her in anger and asked, "Who told you so? I am Allah's Messenger ﷺ but do not know how I will fare or Uthman ibn Maz'un will fare." She said, "O Messenger of Allah, he was your horsemen and companion." The Prophet's ﷺ companions ؓ found this very difficult because Uthman ؓ was one of the best Companion ؓ. But, when his own daughter Ruqayyah رضى الله عنها died, the Prophet ﷺ said, "O Ruqayyah, go meet my best companion Uthman ibn Maz'un ؓ."

The narrator said that when the women wept on the death of (Sayyidah) Ruqayyah رضى الله عنها, Umar ؓ beat them

with his whip. But, the Prophet ﷺ said, "Let them weep. They must, however, refrain from the devilish sounds." He added, "The grief of the heart and the tears of the eyes are signs of mercy and from Allah. But to mourn with the hands and wail with the tongue are from the devil." Then he went to the head of the grave and (Sayyidah) Fatimah رضي الله عنها sat to his side. She wept and he compassionately wiped her tears with his garment. (Ahmad # 3093)

Wailing is condemned

112..... Abu Maalik Ash'ary ؓ narrated that the Prophet ﷺ said, "Four things of the days of ignorance persist among my *ummah* and they will not cast them away. (They are:) pride on family, criticising other people's line of descent, seeking rain through the stars, and wailing. If the wailing woman does not repent before her death then she will be raised on the day of resurrection wearing a garment of pitch and a covering of mange." (Muslim # 394, Ibn Majah # 1581, Ahmad # 22396)

113..... Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "There are four characteristics of pre-Islamic days in my *ummah* that they will not forsake: wailing, reviling genealogy of other people, believing that sickness is contagious so that a mangy camel passes on the mange to a husband camels and, if it is correct, then from where did the first camel get its mange? And believing that rain depends on the movement of stars." (Tirmidhi # 1001, Ahmad # 10428, Al Bani # 735)

Mourning condemned

114..... Abu Umamah ؓ narrated that the Prophet ﷺ cursed the woman who beats her face, tears her garment and calls for death. (Ibn Majah # 1585, Ibn Hibban # 737, Al-Bani # 2147)

115..... Jabir ibn Abdullah ؓ narrated that the Prophet ﷺ held Abdur Rahman ibn Awf ؓ by the hand and took him to his son Ibrahim ؓ. They found that he had died. The Prophet ﷺ picked him up and placed him on his lap. Tears dropped from his eyes. Abdur Rahman ibn Awf ؓ asked, "You weep, O Messenger of Allah ﷺ, while you have

forbidden that anyone should weep (over the dead)?" He said, "No. Rather, I have forbidden two worst and silly sounds: the sound of slapping faces and tearing garments at the time of grief and the devilish sound and wailing." (Tirmidhi # 1005, Mustadrak Haakim 4/141)

Commentary

Earnings of wailing women are unlawful

Humayd ibn Abdur Rahman رحمه الله عليه narrated that while he was sitting with Hasan ibn Salih رحمه الله عليه, a woman came and asked him about a wailing-woman whom she had lodged in her house (was it allowed?). He gave a negative reply. She returned to ask about her earnings telling him that the woman had already repented. He said that she should return the money to the owners. But, the woman did not know them. He then said that the earnings should be given away in charity. At that, the woman and the people around her wept, except Hasan ibn Salih رحمه الله عليه. Meanwhile, he scratched the earth and said, "Fear Allah and be righteous." She asked if she could spend the money on her sister, or give it to her, but he insisted that she must give it away in charity.

Evil consequence of the wailing-woman and who listens to her

116..... Anas ؓ narrated that the Prophet ﷺ said, "The wailing-woman will be raised from her grave in a bad shape with dishevelled hair. She will have over her a sheet of sins and a covering of curse. She will keep her hands on her head and her tongue will utter 'Woe to me!' Maalik (the keeper of hell) will say, 'Aameen!' And she will be entrusted to Hell."

117..... Abu Sa'eed Khudri ؓ narrated that the Prophet ﷺ cursed the wailing-woman and the women who listen to her. (Abu Dawud # 3128, Ahmad # 11228)

Commentary

Khattabi ؓ said that wailing means that the woman wails over the dead, showers praise on him. There is a loud

noise in the weeping. It is also done when someone suffers a worldly loss. However, if anyone weeps in a loud voice, meaning he sobs, after recalling his sins then not only is it allowed but it is also a form of worship.

The hadith includes the woman who listens to the wailing in the sin. It is like the backbiter and his listener both of whom commit sin. It is also like the reciter of the Qur'an and his listener both of whom will get a reward.

117..... Abdullah ibn Amr ؓ, Abdullah ibn Abbas ؓ, Abdullah ibn Zubayr ؓ and Abdullah ibn Umar ؓ narrated that the Prophet ﷺ said, "The wailing-woman and the women who sit around her and listen to the wailing are cursed by Allah, the angels and all mankind."

Awza'i narrated that Umar ibn Khattab ؓ heard the sound of sobbing from a house. He went inside. Anzah ؓ was with him. He began to beat the inmates till he came up to the wailing woman and beat her till her scarf fell down. He said, 'Beat her! She is the wailing-woman. It is not forbidden to beat her. She does not sob to share your grief but to accumulate your dirhams and makes you shed tears. She hurts your dead in their graves and the living in the homes. She forbids you to evince patience though Allah has commanded you to be patient. She incites you to impatience though Allah has forbidden you to be impatient.' (Az-Zawajir 1, 160, Al-Kabair of Dhahabi p 201)

Merit of the widow who raises her children

118..... Awf ibn Maalik ؓ narrated that the Prophet ﷺ said, "On the day of resurrection, I and the woman who turns her cheeks dark will be together like this" and he brought together his middle and forefinger. "The woman of rank and beauty but widowed restrained herself from marrying again till her children grew up or died." (Abu Dawud # 5149, Ahmad 23486, Al-Adab al-Mufrad - Manners in Islam^❶ - # 141)

Commentary

The woman does not adorn and use make up and is

❶ English translation, Darul-Ishaat, Karachi.

fatigued because of looking after children and raising them up. As a result she looks haggard and the colour of her cheeks fades off. The Prophet's ﷺ saying that they would be together on the day of resurrection is to emphasise that her rank will be elevated otherwise no one will attain the rank of the Prophet's ﷺ عليهم السلام. As for the words 'woman of rank' it is an expression to tell that in spite of her rank she does that but it does not exclude the other women.

As for the word *yatim* (orphan) it means the minor child whose father has died. In animals an orphan is a kid whose mother had died, because among mankind, a father is responsible for the provision of minor children while among animals it is the mother who sustains her young. The child whose father and mother are dead is *latim* (لطم) while whose mother is dead is *ajiy* (عجى).

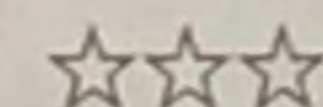
Disallowance to follow the funeral

119..... Sayyidah Umm Atiyah رضى الله عنها narrated: The Prophet ﷺ forbade us to follow the funeral procession. But he did not enforce this command on us strictly. (Bukhari # 1278, Muslim # 938, Abu Dawud # 3167, Ibn Majah # 1577, Ahmad # 26758)

Commentary

The Prophet ﷺ was not strict on this command as he was on others. The *ulama* deduce that it is *makruh tanzihi* for women to follow the bier, but Imam Maalik رحمه الله عليه held that the women are allowed to walk behind the funeral.

120..... Sayyidah Umm Atiyah رضى الله عنها narrated that when the Prophet ﷺ came to Madinah he assembled the women at a place and sent Umar ؓ to them. He addressed them, saying, "I am to you an envoy of Allah's Messenger ﷺ. He has sent me to you to get your pledge of allegiance that you will not associate anything with Allah." He commanded them that their young women should attend the *eed salah* and he forbade them to join the funeral procession.



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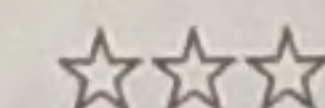
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THE PROPHET'S ﷺ ADVICE ON DIFFERENT MATTERS

Reward on miscarriage

121..... Ali ؓ narrated that the Prophet ﷺ said, "The miscarried foetus will dispute with Allah concerning its parents on the day of resurrection till it is told, 'O miscarried foetus that disputes with its Lord, admit your parents to Paradise.' Hence, it will pull them both with its umbilical cord till it admits them to Paradise." (Ibn Majah # 1608)

Desist from minor sins

122..... Ibn Umar ؓ narrated that the Prophet ﷺ said, "A woman entered Hell because of a cat whom she had tied up and neither gave anything to eat nor set it free that it may eat the crawling insects on earth." (Bukhari # 3318, Muslim # 2242, Darimi # 2814)

Commentary

The woman belonged to the tribe *Humayr*, or to *Banu Isra'il*, or she was a Muslim as Imam Nawawi رحمه الله عليه said. She was punished for that in Hell.

The hadith is evidence that animals may be kept in captivity provided there is no negligence in feeding them. The cat is no one's property but one who fetters it must also feed it.

123..... Abu Hurayrah ؓ narrated that a man came to the Prophet ﷺ and told him about a woman who was known for religiousness, like excessive (optional) *salah*, fasting and charity, but she had a sharp tongue for her neighbours whom she hurt thereby. The Prophet ﷺ said, "She will go to Hell." The man then asked about another woman who was known for her slackness in (optional) *salah*, charity and fasting but she gave some pieces of yeast in charity and did not bother her neighbours. The Prophet ﷺ said, "She will go to Paradise." (Bukhari in *Al-Adab al Mufrad - Manners in Islam* # 119, Ahmad # 9383, Majma' az-Zawa'id 8/169)

124..... Sayyidah Asma bint Abu Bakar رضى الله عنها narrated that the Prophet ﷺ led the *salah* of the solar eclipse. After that he said, "Hell was brought so close to me that I wondered. 'O Allah, am I too one of the inmates of Hell?' I saw a woman inside" (and the narrator said that he thought the Prophet ﷺ also said,) "a cat was nibbling at her. I asked about it and was told by the angels that she had locked the cat in the world till it died of hunger." (Bukhari # 2364, Ibn Majah # 1265)

Commentary

Qadi Iyad said that this is a grave sin. If anyone insists on committing minor sins then they become a major sin. The woman was punished for that.

Treating one's children justly

125..... Aamir رحمه الله عليه narrated that he heard Nu'man ibn Bashir ؓ say while he stood on the pulpit, "My father gave me a gift. But, Amrah bint Rawahah رضى الله عنها said, 'I am not pleased till you have the Prophet ﷺ witness this deed.' My father went to him and said, 'I have given a gift to my son from (my wife) Amrah who wants me to have you witness this deed.' He asked, 'Have you given such a gift to all your children?' When he said, 'No,' the Prophet ﷺ said, 'Fear Allah and treat your children with justice.' He came back and took back the gift." (Bukhari # 2587, Muslim # 1623, Abu Dawud # 3542, Tirmidhi # 1367, Nasa'i # 3672, Ibn Majah # 2375, Maalik # 1373, Ahmad # 17902)

Commentary

Equal gifts must be given to sons and daughters though some *ulama* say that sons may be given twice what a daughter is given in the light of *surah an-Nisa* verse 11.

Kind treatment to children & husband

126.....Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "Of the women who ride camels the best are the Quraysh women who are very kind to their children and protectors of their husband's properties." (Bukhari # 5082, Muslim # 2527)

Commentary

Sayyidah Maryam عليها السلام is not one of these women because she never rode a camel according to a hadith on the Prophets عليهم السلام (in Bukhari). Hence, these Quraysh women do not have merit on Sayyidah Maryam عليها السلام who, obviously was a woman of great merit. If it is established that she was a Prophet then she is more excellent than the women of Quraysh otherwise she is more excellent than most Quraysh women. According to a hadith, Sayyidah Maryam عليها السلام was the best woman and Sayyidah Khadijah رضى الله عنها was the best woman of her times. The Prophet ﷺ spoke in this hadith of only the Arab women (who rode the camels). of course, the Arab women are more meritorious than other women.

This hadith also suggests that Quraysh women should be chosen as wives. Hence, it does not follow that we should compare Sayyidah Maryam عليها السلام or other women with them.

The hadith also emphasises that for guardianship reliance will be placed on descent and a non-Quraysh cannot be a guardian of a Quraysh woman. The hadith also makes it necessary for the husband to spend on his wife.

Prohibition to curse anyone

127.....Sayyidah Umm Salamah رضى الله عنها narrated that the Prophet ﷺ visited Abu Salamah ؓ but his eyes had lost their light (and he had died). He shut his eyes and said, "When the soul is taken away, the eyes too lose their sight." Then some people of the house of Abu Salamah ؓ began to weep and mourn. The Prophet ﷺ said, "Pray for your good only because whatever you say, the angels say 'Aameen' to that." (Muslim # 920, Abu Dawud # 3118)

128..... Jabir ibn Abdullah ؓ narrated that the Prophet ﷺ said, "Do not curse yourself, or your children, or your servants, or your properties. Do not let your prayer to Allah coincide with the time of acceptance (of prayers) lest your curse receive approval. (Abu Dawud # 1532)

Death during pregnancy

129..... Jabir ibn Atik ؓ narrated that the Prophet ﷺ visited Abdullah ibn Thabit ؓ when he was sick. He had died already. The Prophet ﷺ called him but he gave no reply. So he recited: انا لله وانا اليه راجعون (To Allah we belong and to Him is our return), and said, "O Abu Rabi,' though we did not like it, you are taken away." The women shrieked, sobbed and mourned. Ibn Atiq ordered them to keep quiet but the Prophet ﷺ said, "Let them alone. When it is decreed no one should weep." The people asked him, "What is meant by the decree?" He said, "Death." The daughter of Abdullah ibn Thabit ؓ submitted, "(O father,) I hope that you attain martyrdom because you have prepared the equipment of *jihad*." The Prophet ﷺ said, "Allah, the Lord of Might, will grant reward to Abdullah according to his intention. What do you think is martyrdom?" They said, "To be slain in Allah's path." He said, "Apart from being slain in Allah's path, there are seven kinds of (theoretical) martyrdom. (1) One who dies on a stomach ailment is a martyr. (2) One who dies of plague is a martyr. (3) One who drowns and dies is a martyr. (4) One who is crushed under a weight (like a well, etc.) is a martyr. (5) One who dies of pleurisy is a martyr. (6) One who is burnt to death is a martyr. And, (7) A woman who dies during pregnancy is a martyr." (It is also translated as: an unmarried woman who dies is a martyr.) (Abu Dawud # 3111, Nasa'i # 1846, Ibn Majah # 2803, Maalik # 522)

Commentary

Imam Khattabi رحمه الله عليه narrated a few more ahadith in *Mu'alim us-Sunan* to explain this hadith.

- (1) Abu Hurayrah ؓ narrated that the Prophet ﷺ said, that the martyrs are of five kinds: those who die of plague..... of stomach ailment..... of drowning..... under a wall (or weight)..... in Allah's path.
- (2) He who is slain in Allah's path is a martyr and he who dies in Allah's path is a martyr.
- (3) Abu Usayb ؓ narrated that the Prophet ﷺ said, "Jibrail came to me. He brought fever and plague. I retained fever in

Madinah but sent plague towards Syria. Plague is martyrdom for the Muslims of my *ummah* and chastisement for the disbelievers."

(4) Sayyidah Ayshah رضي الله عنها narrated that the Prophet ﷺ said, "My *ummah* will not perish because of plague and trial and tribulation." She asked, "O Messenger of Allah we know what trial and tribulation are but what is plague?" He said, "It is a tumour like camel's tumour. One who stays in a plague infested place is like a martyr and he who flees from it is like one who flees from the battlefield."

(5) He also said, "My *ummah* will not perish because of trial and tribulation and plague." When she asked what plague was, he said, "It is a tumour that grows in the armpit and the soft portion of the stomach - It is a purification of the deeds of plague-affected people and martyrdom for Muslims."

Disallowed to eavesdrop

130..... Abdullah ibn Abbas ؓ narrated that the Prophet ﷺ said, "If anyone listens by putting his ear to the (private) conversation of the people who do not like to let him hear then, on the day of resurrection, molten lead will be poured in his ear. If anyone relates a false dream then he will be punished till he applies a knot to a little hair. If anyone makes pictures then he will be asked to blow soul into them though he will not be able to do that." (Bukhari # 5963, Tirmidhi # 1751, Darami # 2708, Ahmad # 2214)

Kind treatment to parents

131..... Bahz ibn Hakim ؓ narrated that his grand father said to the Prophet ﷺ, "O Messenger of Allah, who deserves kind treatment from me most?" He said, "Your mother." He asked, "Who next?" He again said, "Your mother." Again, he asked, "Who next?" The Prophet ﷺ said, "Your mother." When he asked the fourth time, the Prophet ﷺ said, "Your father. Then your near relatives, then next closest relatives." (Abu Dawud # 5139, Tirmidhi # 1897, Ahmad # 19524)

Commentary

The Qur'an gives an indication to the status of a mother.

حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا

His mother bears him with hardship and brings him forth with hardship. And the bearing of him and the weaning of him is thirty months. (46:15)

Exhortation of acquiring knowledge

132..... Sayyidah Ayshah رضى الله عنها narrated that Sayyidah Asma رضى الله عنها asked the Prophet ﷺ about the bath of the menstruating woman. He said, "She should wash thoroughly with leaves of lote-tree mixed in water. Then pour water on her head and rub till it reaches the roots and then pour water over herself and clean herself with cotton to which musk is applied." She asked, "How will she do it?" He said, "Surprising though you will purify yourself (thus)." Sayyidah Ayshah رضى الله عنها said to her in a whisper, "Rub it where the blood flows." Then she asked him about the purifying bath for sexual defilement. He said, "Do it well to obtain purity with water using plenty of it. Then pour water on your head till it reaches the roots of your hair and then pour water over yourself." Sayyidah Ayshah رضى الله عنها said, "The ansar women are the best women. Shyness did not prevent them from acquiring religious knowledge." (Bukhari # 314, Muslim # 332, Abu Dawud # 314, Nasa'i # 251, Ibn Majah # 642, Darimi # 773, Ahmad # 24621)

133..... Sayyidah Umm Salamah رضى الله عنها narrated that Sayyidah Umm Sulaym رضى الله عنها came to the Prophet ﷺ and said, "O Messenger of Allah, Allah does not feel ashamed to speak of the truth. If a woman has a wet dream, does it become wajib to have a bath?" He said, "(Yes) if she observes the fluid." Sayyidah Umm Salamah رضى الله عنها covered her face with her hands and submitted, "O Messenger of Allah, does a woman get a wet dream?" He said, "Woe to you! Why then does her child resemble her?" (Bukhari # 130, Muslim # 313, Tirmidhi # 122, Nasa'i # 195, Ibn Majah # 600, Ahmad # 25964)

Commentary

Allah says in the Qur'an:

إِنَّ اللَّهَ لَا يَسْتَحْيَى أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا

Surely Allah disdains not to employ a similitude even of a gnat or of anything above it. (2:26)

Thus, the ulama translate the question of Sayyidah Umm Sulaym رضى الله عنها: Neither does Allah command us to be ashamed of asking about the truth nor is it proper. She said this lay way of a preamble to put the question and she asked what was necessary for her. Her behaviour teaches us that there is no harm in asking such a question and nothing to be shy about. Modesty is good throughout and to be shy at such times is not good.

Be mild with women

134..... Anas ibn Maalik رضى الله عنه narrated that there was a *hadi* (cameleer) with the Prophet ﷺ, Anjashah. He had a sweet voice. The Prophet ﷺ told him once, "O Anjashah, be careful lest you break the glass vessels." He meant the weak-hearted women. (Bukhari # 6211, Muslim # 2223, Ahmad # 11630)

Commentary

Nawawi رحمه الله عليه wrote in *Sharah Muslim* that woman is compared concerning her delicate nature to a glass vessel. Since his sweet songs were likely to create mischief, the Prophet ﷺ disallowed Anjashah to sing them.

Do not lie

135..... Sayyidah Asma bint Umais رضى الله عنها narrated: I was the friend of Sayyidah Ayshah رضى الله عنها who prepared her and presented her to the Prophet ﷺ. I had some other woman too with me. The Prophet ﷺ had only one bowl of milk to serve his guests. He drink from it and then gave it to Sayyidah Ayshah رضى الله عنها who felt shy. We prompted to her, "Do not turn back the Prophet's ﷺ offer. Take it." She took it hesitatingly and drank from it. The Prophet ﷺ said, "Let your friends drink from it, too." We submitted, "We have no desire." He said, "Do not combine hunger and falsehood." I asked, "O Messenger of Allah, if one of us desires something but says, 'I do not desire,' then is it a lie?" He said, "A lie is recorded in the Record of Deeds as a lie

حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا

His mother bears him with hardship and brings him forth with hardship. And the bearing of him and the weaning of him is thirty months. (46:15)

Exhortation of acquiring knowledge

132..... Sayyidah Ayshah رضى الله عنها narrated that Sayyidah Asma رضى الله عنها asked the Prophet ﷺ about the bath of the menstruating woman. He said, "She should wash thoroughly with leaves of lote-tree mixed in water. Then pour water on her head and rub till it reaches the roots and then pour water over herself and clean herself with cotton to which musk is applied." She asked, "How will she do it?" He said, "Surprising though you will purify yourself (thus)." Sayyidah Ayshah رضى الله عنها said to her in a whisper, "Rub it where the blood flows." Then she asked him about the purifying bath for sexual defilement. He said, "Do it well to obtain purity with water using plenty of it. Then pour water on your head till it reaches the roots of your hair and then pour water over yourself." Sayyidah Ayshah رضى الله عنها said, "The ansar women are the best women. Shyness did not prevent them from acquiring religious knowledge." (Bukhari # 314, Muslim # 332, Abu Dawud # 314, Nasa'i # 251, Ibn Majah # 642, Darimi # 773, Ahmad # 24621)

133..... Sayyidah Umm Salamah رضى الله عنها narrated that Sayyidah Umm Sulaym رضى الله عنها came to the Prophet ﷺ and said, "O Messenger of Allah, Allah does not feel ashamed to speak of the truth. If a woman has a wet dream, does it become wajib to have a bath?" He said, "(Yes) if she observes the fluid." Sayyidah Umm Salamah رضى الله عنها covered her face with her hands and submitted, "O Messenger of Allah, does a woman get a wet dream?" He said, "Woe to you! Why then does her child resemble her?" (Bukhari # 130, Muslim # 313, Tirmidhi # 122, Nasa'i # 195, Ibn Majah # 600, Ahmad # 25964)

Commentary

Allah says in the Qur'an:

إِنَّ اللَّهَ لَا يَسْتَحْيَى أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا

Surely Allah disdains not to employ a similitude even of a gnat or of anything above it. (2:26)

Thus, the ulama translate the question of Sayyidah Umm Sulaym رضى الله عنها: Neither does Allah command us to be ashamed of asking about the truth nor is it proper. She said this lay way of a preamble to put the question and she asked what was necessary for her. Her behaviour teaches us that there is no harm in asking such a question and nothing to be shy about. Modesty is good throughout and to be shy at such times is not good.

Be mild with women

134..... Anas ibn Maalik رضى الله عنه narrated that there was a *hadi* (cameleer) with the Prophet ﷺ, Anjashah. He had a sweet voice. The Prophet ﷺ told him once, "O Anjashah, be careful lest you break the glass vessels." He meant the weak-hearted women. (Bukhari # 6211, Muslim # 2223, Ahmad # 11630)

Commentary

Nawawi رحمه الله عليه wrote in *Sharah Muslim* that woman is compared concerning her delicate nature to a glass vessel. Since his sweet songs were likely to create mischief, the Prophet ﷺ disallowed Anjashah to sing them.

Do not lie

135..... Sayyidah Asma bint Umais رضى الله عنها narrated: I was the friend of Sayyidah Ayshah رضى الله عنها who prepared her and presented her to the Prophet ﷺ. I had some other woman too with me. The Prophet ﷺ had only one bowl of milk to serve his guests. He drink from it and then gave it to Sayyidah Ayshah رضى الله عنها who felt shy. We prompted to her, "Do not turn back the Prophet's ﷺ offer. Take it." She took it hesitatingly and drank from it. The Prophet ﷺ said, "Let your friends drink from it, too." We submitted, "We have no desire." He said, "Do not combine hunger and falsehood." I asked, "O Messenger of Allah, if one of us desires something but says, 'I do not desire,' then is it a lie?" He said, "A lie is recorded in the Record of Deeds as a lie

and a minor lie as a minor lie." (Ahmad # 26925)

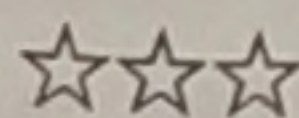
Do not lie to children

137..... Abdullah ibn Aamir ؓ narrated: During my childhood, the Prophet ﷺ once visited us. I went out of the house to play. My mother called me, "O Abdullah, come here I will give you something." The Prophet ﷺ asked my mother. "What do you intend to give him?" She said, "I will give him a piece of date." He said, "If you had not intended to give her anything then that would have been recorded in your Record of Deeds as a lie." (Abu Dawud # 4991, Ahmad # 15275)

Commentary

We learn, therefore, that it is forbidden to lie or say anything in a jest to quieten a weeping child.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ



GLOSSARY

- رحمة الله: May Allah be merciful to him.
رضي الله عنه/عنها/عنهم: May Allah be pleased with him/her/them.
صلى الله عليه وسلم: May blessing of Allah and peace be on him.
aalim (عالم): scholar
aameen (آمين): (O Allah) let it be so. Accept our prayer.
aathar (آثار): a hadith that is narrated by a companion ؓ, not by the Prophet ﷺ.
ahadith (احاديث): (pl. of hadith).
ajam (عجم): non-Arab.
ajiyy: a minor whose mother is dead.
al hamdulillah (الحمد لله): All praise belongs to Allah.
ansar (انصار): the people of Madinah who welcomed the muhajirs; the helpers.
aqwal (القول): sayings, opinions.
awrah (عورة): (1) the portion of a person's body that one must conceal. A man's awrah is from the navel to the knees and a woman's from head to toe though some exclude the face and hands.
(2) one's private parts, sexual organs.
Adam: Adam.
Adam (آدم): Adam.
Abu Hanifah, Imam (ابو حنيفة): Abu Hanifah Nu'man. His followers are the Hanafis. He was a great oracle of Muslim jurisprudence.
Ahmad ibn Hanbal, Imam (احمد بن حنبل): His followers are known as Hanbalis.
Allahu Akbar (الله اكبر): Allah is the Greatest.
Arafah, day of (عرفة): The day of hajj on 10th Dhul Hajjah at the ground Arafah.
Ashura, day of (عاشوره): The 10th of Muharram.
dinar (دينار): unit of currency.
dirhams (درهم): unit of currency.
Dar Arqam (دار ارقم): headquarters of Islam set up at the house of Arqam ibn Abu Arqam one of the earliest Muslims. It was situated below the hill of Safa.
Dhul Hajjah (ذو الحجة): The eleventh month of Islamic Calendar.
eed (عيد): the day of festival after the end of Ramadan (1st Shawwal) and on tenth Dhul Hajjah for sacrifice.
fa'i (فائي): booty earned without fighting.
faqih (فقيه): jurist, jurisprudent of Islamic law.
fard (فرض): absolute obligation in religion like the five prescribed salah, fasting, zakah, hajj.
fuqaha (فقهاء): (pl. of faqih).
Fatimid dynasty: It ruled from 297 to 567AH (909 to 1171 CE). The Fatimids were Isma'ilis.
hadd (حد): prescribed punishment.
hadi (حدي): a camel driver who sings to the camels to drive them fast.
hadith (حديث): The Prophet's ﷺ saying, doing and tacit approval of anything done by others.
hajj (حج): pilgrimage, annually prescribed to those who can make it once in a life time.
hammam (حمام): public bath.
hasb (حسب): descent, family line.
hijrah (هجرة): migration to Madinah.
Hanafi (حنفي): adherent of the Hanafi school of thought.
Hanbali (حنبلي): adherent of the Hanbali school of thought.
Hawwa (حوا عليها السلام): Eve.
i'tikaf (اعتكاف): Seclusion during the last ten days of Ramadan, for men in the mosque and for women in their homes.
ifta (افتا): (1) legal verdict, an edict. (2) office of the mufti where the edict is given.
iftar (الافطار): breaking fast when the specified time comes.
isha (عشاء): the salah at night.
Iblis (ابليس): name of the devil.
jahiliyah (جاهلية): pre-Islamic period, the days of ignorance.
jihad (جهاد): war in Allah's cause, striving in Allah's cause.
jumu'ah (جمعة): Friday, Friday salah.
khula (خلع): an agreement to dissolve marriage for which the wife may pay a compensation and forgo the dower.

Karam (كرم):	noble, nobility.
la'an (لعن):	curse.
latim:	a minor who is parentless.
makruh tahrimi (مكروه تحريمي):	disliked but nearly unlawful.
makruh tanzih (مكروه تنزيه):	disliked but approaches the lawful.
makruh (مكروه):	disliked.
masha Allah (ما شاء الله):	what Allah wishes.
masjid (مسجد):	mosque.
minbar (منبر):	pulpit.
mudd (مد):	a measure of weight two thirds of a Kilogram. According to the hanafis, it is 815.39 grammes, and the other imams, it is 843 grammes.
mufti (مفتي):	one who issues a religious verdict.
muhajirs (مهاجرين):	the people of Makkah who emigrated to Madinah; the emigrants.
mustahab (مستحب):	desirable.
Maalik, Imam (مالك):	Imam Abu Abi'llah Maalik Ibn Anas born in Madinah in 93AH. His followers are Maalikiyah.
Maaliki (مالكي):	adherent of the Maaliki school of thought.
Maalikiyah (مالكيه):	same as Maaliki.
Madaris (مدارس):	(pl. of madrasah).
Madrasah (مدرسه):	religious school.
Mahram (محرم):	is a relative (of a man or a woman) with whom marriage bonds can never be established, like parents, brothers, sisters, offspring, etc. Husband and wife are mahram of one another after marriage in so far as certain restrictions of Shari'ah do not apply to them.
Mamluks (مملوك):	A military corps made up of slaves that ultimately revolted and seized power under Aybak until crushed by Muhammad Ali Pasha.
Masajid (مساجد):	(pl. of Masjid).
Masjid Nabawi (مسجد نبوي):	The Prophet's ﷺ mosque in Madinah.
Muhaddith (محدث):	Scholar of hadith.
Muhaddithin (محدثين):	(pl. of muhaddith).
Muharram (محرم):	the first month of Islamic calendar.
qadi (قاضي):	a judge in Islam.
Rafidi (رافضي):	of the Shi'a sect.
Ramadan (رمضان):	the night month of the Islamic calendar during which fasting is observed.
Sadaqah (صدقة):	charity.
Sahabah (صحابه):	the Prophet's ﷺ companions.
Sahabi (صحابي):	(s. of Sahabah).
Sahabiyah (صحابيه):	(s. of Sahabiyat).
Sahabiyat (صحابيات):	female of Sahabah ﷺ.
Salaam (سلام):	greeting in the words <i>as-salaamu alaykum</i> and the response is <i>wa alaykum as-salaam</i> .
Salah (صلاة):	regular prayer five times a day and optional at other times.
Satr (ستر):	covering, that which is concealed.
Sayyidah (سيده):	Feminine form of Sayyidina.
Sayyidina (سيدنا):	Our master (used as a mark of respect before male names).
Shafi'i (شافعي):	Imam Muhammad ibn Idris Shafi'i (Shafi'i school of thought).
Shafi'i (شافعيه):	adherent of the Shafi'i school of thought.
Shari'ah (شريعة):	Islamic code of life, the Islamic law based on Quranic teachings and the Prophet's ﷺ way of life.
Siddiq (صديق):	truthful.
Subhan Allah (سبحن الله):	Allah is without blemish.
Sunnah (سنة):	Practice but often used for the Prophet's ﷺ practice.
ta'zir (تعزير):	descretionary punishment.
takhrij (تخريج):	exegesis, explanation.
taqwa (تقوى):	righteousness, God-fearing attitude.
tarawih (تراويح):	supererogatory prayer after the <i>isha salah</i> during Ramadan.
ulama (علماء):	(pl. of aalim).
umrah (عمرة):	the lesser pilgrimage, optional.
wajib (واجب):	obligation in religion of a lesser degree than <i>fard</i> like Friday <i>salah</i> , etc.
yatim (يتيم):	a minor whose father is dead.

☆☆☆

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Islam is very kind to women. The Prophet ﷺ was very careful to respect their rights. Women, in his times, possessed religious knowledge, nursed the sick and wounded on the battlefield and acquired knowledge. The home is the first madrasah of a child. This book shows women the path of Islam as shown by the Prophet ﷺ. The ahadith are explained on the pattern of great scholars like Ibn Hajar, Nawawi, Khattabi, Mubarakpuri and others. A careful perusal will help the reader to understand the real message of Islam and to pattern her own life and her children's on the right path.

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